FOURE TREATISES,

1. *The Cure of Cares.*
2. *Contentment in Gods Gifts.*
3. *The Tribunall of the Conscience.* Or, *A treatise of Examination.*
4. *The new Art of Lying,* &c.

By HENRY MASON, late Parson of S. *Andrews Undershaft London.*

LONDON,
Printed for *Robert Clark,* and are to be sold at his shop under S. *Botolph's* Church without *Bishopsgate,* 1653.

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TO THE RIGHT WORSHIPFULL Sir *Henry Marten*, Knight, Doctor of the Civill Law, *and Deane of the Arches.*

Right Worshipfull Sir,

HAving heretofore published a smal Treatise for the curing of worldly Cares, and now being occasioned to reprint it; I was perswaded, because of the likenes of the argument, to add unto it, by way of

an appendix, ſome Sermon-notes touching Contentmẽt in Gods gifts; either beſtowed upon our ſelves, or imparted unto others. And this I did the more willingly doe, becauſe I thought that theſe meditatiõs might ſerve for the quieting of our diſcontented and contentious mindes, who are ever ready to grudg againſt God, becauſe our owne advancements are meaner then our neighbours bee.

Which

Which distemper, if it be admitted and cherished, will disturb the quiet Peace of any Christian soule; and if it may be prevented or expelled, it will be a good help to free the heart from anxious & unquiet thoughts. For as it is said of the enemies of the Church, that it grieved them exceedingly, that there was come a man to seeke the welfare of the children of Israel: *Nehem.* 4. 10. so wee

may finde it true in experience still, that not onely if we disesteeme the gifts of God conferred upō our selves, but also if we maligne Gods gifts bestowed upon others; this will fill our mindes with vexation & griefe. And therefore I thought, that perswasions tending to equanimitie and contentation, might wel cōfort with medicines against anxious and distracting cares. And these two small

Diſcourſes, now joyned together for the affinitie, that is between them, I have made bolde to offer to your Worſhips patronage and protection: deſiring that as you have beene kinde and favourable to the Author, ſo you will accept of theſe his poore labours, as a teſtimonie of that obſervance and dutie, which hee oweth and ſhall ever acknowledge to bee due unto you, for the

loue you haue shew-
ed, and the respect you
haue had to the Cler-
gie, that haue beene
vnder you, and among
the rest more especially
to himselfe. And so re-
ferring my selfe and
these poore labours to
your fauourable con-
struction; I humblie
cõmend you to Gods
mercie in Christ: and
shall euer remaine

Your Worships in all
obseruance and duty

H. MASON.

THE CVRE OF CARES.

OR

A short Discourse, declaring the condition of worldly Cares, with some remedies appropriated unto them,

THere is no man, I suppose, so happy, but may have some crosses that may breed him *cares*, and some cares that may require a *cure*. For say that a man hath wealth, and honour and authority, and abun-

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abundance of all things; so that neighbours, who looke upon his outward state, do think him an happy man, and will say of him that hee needeth not *care*; yet the same man lightly either hath an unquiet wife, or disobedient children, or unfaithfull servants, or contentious neighbours, or unnaturall kinsmen; who do both wrong him and disquiet him. Or if he be free from all these (as few men are,) yet the frowne of a Great man, or a losse in his estate, or a miscariage in some suite, or one sudden accident or other may befall him to his griefe. And as [a] *Haman* in

[a] Est. 5. 11, 12, 13.

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in the midst of honours met with a *disgrace* that damped all his joy: so he who is most happy for the world, either hath, or ere long will meet with one crosse or other, that may fill his head with *carefull* & discontented thoughts. And these cares, as they do disquier the man, so they doe offend God, and are therefore condemned [b] in Scriptures. In respect whereof I think it will not be without use, to take a view of the nature of these *cares*, and to assay, whether such *remedies* may be found out, as may serve either to *cure* or to *ease* them. And for that end, these particu-

b Mat. 6. 25. &c. Luk. 12. 22. &c. Philip. 4. 6.

particulars seeme in mine opinion, not to be unfit, nor unworthy of consideration.

1 *What kinde of Care it is, as is here to be treated of.*

2 *What signes or markes there be, by which sinfull Cares may be discerned from those that be lawfull and faultlesse.*

3 *What evills or inconveniences sinfull Cares do breede or produce.*

4 *What remedies may be used to redresse them.*

CHAP.

CHAP. I.

What kinde of Care it is whereof here wee ſeeke the Cure.

EVery *cure* preſuppoſeth a *malady*; and therfore whē wee ſeeke a *cure* of *Cares*, it is ſuppoſed to be of ſuch onely as are evill. And yet it cannot be denied, but as *careleſſenes* is vitious, ſo ſome *care* may be lawfull and vertuous: and therefore it will be neceſſary in the entrance, for avoiding of confuſion, to difference thē, each from other. And for

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for that purpose we may first consider the uses of the word, and then the diversities that are found in the thing; and from either of them select that which may fit the purpose in hand.

I. And first for the word, wee may note two things.

1 That *Care* in propriety of speech is a serious applying of the minde to some object: which application we may also call a *regarding* of it. And in this generall acception it answereth to the Latine word [*cura*,] and to the Greeke words [μέλει] and [ὀπιμελῶμαι] or rather to the substantive noune included

ded in these verbes. As *Mar.*12.14. the Pharises and Herodians say unto Christ, *Master we know that thou art true, and carest for no man* [οὐ μέλει σοι περὶ οὐδενός] and they give a reason of their saying so, *for thou regardest not the person of men*; implying in this speech, that not to *regard* men, is as much as not to *care* for them. And so is the word used elsewhere often. But yet many times the English word [*care*,] as also the Latine [*cura*,] from whence it is derived, doth signifie and import an *earnest* and *vehement* intentiō of the mind; and is the same with the Latine [*solicitudo*,] and the Greek

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(a) Mat.4. 38. Luk.10.40 10.10. 13. Act,18.17 1 Tim.3.5 &c.

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(b) 2 Cor. 7 12 & 2 Cor. 8. 16.

(c) Mat. 6. 25, 28, 38. Luke. 10. 41.

Greek [b σπουδὴ] & c μέριμνα.] in which ſenſe our Engliſh Bible doth ſometimes trãſlate theſe words [*earneſt care*,] as 2. *Cor.* 8. 16. and ſometimes [*carefulneſſe*,] as 1 *Cor.* 7. 32. and 2. *Cor.* 7. 11. And in this acception we take the word in this place, that is, for *carefulnes*, or an *earneſt care*.

2 We may note that properly the word [*care*] doth import an applying or bending of the minde about ſome *future* thing, that we may obtaine our intent or deſire in it. For in orderly proceeding, all care or ſtudy of minde is for effecting ſomething, that we do deſire to bring about.

about. And therfore *Aquinas* saith, that [b] *Care is a study applyed to the obtaining of something.* But yet sometimes through the corruption of men, who not seldome do pervert the right order of things, *care* and study is imployed about that which is *past*, and things that are *impossible*, and such as cannot be ordered or procured by us: as when a man bendeth his thoughts, and beateth his braines with musing and idle thoughts about some mischance or accident, which he knoweth cannot be amended, nor doth ever fall into the deliberatiõ of a wise man. In this place I extend the word

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(b) *Solicitudo importat studium quoddã adhibitum ad aliquid consequendum. Aquin 2. 2. q. 55 art. 6. c.*

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word to both; our *care* being then the more vitious, when it is the more disorderly. And so much be noted for the word.

II. Secondly for the thing signified by this word we must note three distinctions; and out of them select that which may serve our turne.

Distinct. 1. There are three sorts of care answerable to three sorts of objects, to which it may bee applyed. For some things are *holy*, or such as God hath commanded; and some things are *sinfull*, or such as God doth condemne, & some things are of a middle or *indifferent* nature, neither commanded

ded nor forbiden, but may as occasion doth require, either be done or left undone without sin. And men may be *carefull* about all these things. For good men are carefull to performe good duties. So S. *Paul* saith of the Corinthians, that [a] *godly sorrow wrought carefulnes in them:* and of the [b] *unmaried man and woman*, that *they care for the things of the Lord, how they may please the Lord, and may be holy both in body and in spirit.* And of himselfe hee saith, that *upon him lay the care of all the Churches.* Secondly, wicked men are *carefull* about their evill intentions and desires. So *Micha* saith

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(a) 2 Cor. 7 11.
(b) 1 Cor. 7 32. 34.

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saith of them, that [c] *they lye in waite for blood, and that they doe evill with both hands earnestly*: and *Solomon* saith, that [d] *they sleepe not, except they have done mischiefe; and their sleepe is taken away, unlesse they cause some to fall.* Thirdly, all sorts of men are *carefull* about the things of this life. [e] *Martha was carefull and troubled about many things*: all of them belonging to provision for the body, and entertainment of friends. And [f] he that is *maried, careth for the things of the world, how he may please his wife*: —and *shee that is maried, careth for the things of the world, how she may please her*

(c) Micah. 7. 2, 3.

(d) Prov. 4 16.

(e) Luk. 10 41.

(f) 1 Cor. 33, 34.

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her husband. The first sort is a *godly* care, the second is a *deviliſh* care, and the third is a worldly care; and that is it whereof now we doe enquire.

Diſt. 2. Secondly, this *worldly care*, or care for the things of this world, is of two sorts: it is either a *regular* and orderly care, or an *irregular* and exorbitant care.

The *regular care* is, when according to the rule of wisdome and Gods word, we forecast and study how to procure our lawfull ends and desires. Now the *rules* prescribed by Gods word for this purpose are three. 1 That the desire of our ends be moderate

Cap. 1. derate. 2 That our pursuit of the meanes conducing to these ends, be lawfull. And 3, that there be a patient submission of our desires and endevours to Gods will and pleasure.

Rule 1. 1 That our desires of worldly blessings be *moderate*; so that we neither preferre the before more necessary things, nor spend about them unnecessary and excessive paines. For example a good man desireth health, & wealth, and preferments, and honours; but so, as that hee doth much more desire grace and Gods favour, & peace of conscience, and eternall life. And againe, hee bestoweth paines in seeking

seeking for the blessings of this life, but it is at *seasonable* houres & without taking up that time, which is due to better things. This I call a *moderate* desire of our ends: and it is ever necessary in seeking for worldly things. This rule is prescribed by our Saviour, when he saith, *First seeke the kingdome of God and his righteousnes:* and was practised by the Apostle, when [b] *he suffered the losse of all things* for Gods cause, and *counted* [c] *but dung, that he might win Christ*. Cap. 1.

(a) Matt. 6. 33.

(b) Philip. 3. 8.

2 The next *rule* is, that we use *lawfull meanes* for attaining of our ends, so that wee do not doe any Rule 2.

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thing for procuring o
them, which is contrary
to Gods word or will.
This *rule* the Apoſtle pre-
ſcribeth, when for ſeeking
of worldly wealth he gi-
veth this direction; (c) *Let*
him that ſtole, ſteale no more
but rather let him labour
working with his hands the
thing that is good, that he
may have to give to him that
needeth. In this paſſage we
may note three things fo
our purpoſe: (1) The *end*
that is deſired; and that
is, that a man may have
ſufficiency, not onely to
ſupply his own wants, but
to relieve the wants of o-
thers alſo. (2) The *meane*
that is forbiden to be
uſed for this end; and th

(c) Epheſ. 4 28.

is *stealing*, and whatsoever other unjust dealing. And (3) the *meanes* that is commanded; and that is *labour* and paines-taking, by doing some worke that is lawfull and good. This is the Apostles rule in seeking for wealth: and the same should be ours in our desires and cares for all other worldly things.

Rule 3. 3 The last *rule* is, that we *submit* our desires to Gods will, and leave our endevours with patience, to be ordered by his providence. This *rule* was given by our Saviour, when he taught us to pray, *Thy will be done in earth, as it is in heaven.* And himselfe did practise it, when he

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(d) Mat. 26 39. and Luke 22. 42.

said, [d] *O my Father, if it be possible, let this cup passe frō me: nevertheless not as I will, but as thou wilt.* For here he earnestly desired preservation from death and yet patiently submitted himselfe to God pleasure, either for life or death. And so *David* first

(e) Psal. 37. 5.

giveth the rule, [e] *Commit thy way unto the Lord; trust also in him and he shall bring it to passe:* and then followed it in his own

(f) 2 Sam. 15. 25, 26.

practice, [f] *If* (saith he) *I shall finde favour in the eyes of the Lord, he will bring me again, and shew me both it* [the Ark] *and his habitation. But if he thus say, I have no delight in thee, behold, here am I, let him do*

to me, as seemeth good unto him. And thus the Disciples at Cesarea, (g) did beseech Paul not to goe up to Ierusalem, where they knew that he was to be persecuted: but when he would not be perswaded, (because he knew it was Gods will to the contrary;) they ceased and said, the will of the Lord be done. And thus must we doe: though our desires be most reasonable, and our meanes most warrantable; yet after all, we must *submit* our selves to God and with patience & contentednesse referre all to his providence, either for the granting, or for the denying of our desires. Now if these three

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(g) Act. 21. 12, 14.

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rules be obſerved in our ſeeking of worldly things, if our deſires be *moderate*, and our meanes *lawfull*, & all left with due *ſubmiſſion* to Gods will and pleaſure; then our care for theſe things is orderly and *regular*. And this care is both allowable and commendable. Firſt, it is *allowable*, becauſe S. *Paul* ſaith, (d) 1 Cor. 33. 34. [d] *He that is maried careth for the things that are of the world, how he may pleaſe his wife: and ſhe that is maried careth for the things of the world, how ſhe may pleaſe her husband.* For by this ſpeech he meant not to tell us, what maried people might unjuſtly practiſe againſt Gods Law, but

what

what they were occasioned to do by vertue of their calling. For else in all estates of life, men & women may deale corruptly, and dishonour God: and the single life might be subject to the like cumbrances, that the maried estate is. Secondly, I say further, that this kinde of care is *commendable*, because it is that meanes, by which God hath appointed us to serve his providence. For to trust to Gods help without using our owne care, is not so much to *trust* God, as to *tempt* him. And therefore *Solomon* sendeth the sluggard to the Pismire, to learne care & providēce of

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her, in that * *she provideth her meate in the summer, & gathereth her food in the harvest.* And S. *Paul* telleth us, that (a) *if any man provide not for his owne, & specially for those of his house; he hath denied the faith, and is worse then an infidell.* This care then is a thing both allowed and commended in Scriptures: and therefore is not that *care*, for which we need to prescribe any *cure.*

* Prov. 6. 8

(a) 1 Tim. 5. 8.

But now in the second place there is an *irregular* and exorbitant care: and that is, when contrary to the former *rules* of Gods Law we seeke after our wished ends. 1. If we desire things of the world

to

too *immoderately* or too eagerly: as if we preferre them before Gods service, or so seeke for them, that we neglect good duties, or any way affect them more then according to their worth and value. In this sort *Esau* offended, when he *sold his birthright for one morsell of meate.* Nor was *Rachel* free from this sinne, when she said, *Give me children or else I die.* For the one preferred his belly before his right to the blessing: and the other desired children with impatiencie against God. 2. If wee use *evill meanes* for the effecting of our desires; thē is our care *irregular* and unlawfull;

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(b) Heb. 12 16. and Gen. 25. 31, 32, 33.

(c) Gen. 30. 1.

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becauſe ſinne is no orderly or fit way to procure Gods bleſſings by. This was the ſin of *Saul*, [d] *who when God would not anſwer him, went to a witch* for counſell: and the ſinne of *Ahaziah*, who in his ſickneſſe, [e] *ſent to Baalzebub to enquire whether he ſhould recover of his diſeaſe*: and the ſin of all thoſe, that ly for advantage, or uſe *ſpells* for recovery of health, or commit any ſinne for gaining of this worlds goods. 3. It is *irregular* alſo, if we *diſtruſt* Gods providence for the ſucceſſe of our lawfull endeavours, or if wee do not ſubmit our buſineſſes to Gods pleaſure. Thus the King

(d) 1 Sam. 28.6,7.

(e) 2 King. 1.2.

King of Israel sinned, whē being distressed with famine, he said in his fury, (f) *This evill is of the Lord: what should I waite for the Lord any longer?* And the *Noble* man of the same King, when he distrusted Gods word delivered by the Prophet, and said, (g) *If the Lord would make windowes in heaven, might this thing be?* And so do all they sinne, who think (as *Iob* saith the wicked say) (h) *What is the almighty —? and what profit shall wee have, if wee pray unto him?* And they who think, if besides their labour and paines-taking, they do not use *shifts* and deceitfull dealing, they may become beggers

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(f) 2 King. 6. 33.

(g) 2 King. 7. 2.

(h) Iob. 21. 15.

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beggers, notwithstanding all the promises of Gods blessing upon their endeavors. In these three respects our care may become *irregular*. And in the first respect it may properly be called an *immoderate* care because men do excessively desire their ends. In the second, it is properly an *inordinate* care, because thereby men pursue their ends in a disorderly manner. And in the third it is properly called a *diffident* and *anxious* care, because it is joyned with anxiety of mind, and distrust in Gods providence. But commonly all these properties go together, and all of them may be indifferently

ferendy called by any one of these names. For hee that desireth or careth for the world *immoderately*, will not stick at the meanes, nor trust God with the successe, or with patience expect the event. And if our care for the things of this life, have any of these sinfull conditions; then it is an *irregular* & unlawfull care. And that is it which is forbidden by our Saviour, when he saith, [i] *Take no thought* (or * *be not careſull*) *for your life, what ye ſhall eate, or what ye ſhall drink; nor for your body, what ye ſhall put on*: and by the Apoſtle, when he saith, [k] *Be careſull for nothing*. And it is the

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(i) Matth. 6. 25. * μὴ μεριμνᾶτε

(k) Philip. 4. 6.

Cap. 1. the care that is here propounded, and is to be spoken of in this place.

Distinct. 3. This *irregular* care for things of the world, may be of two sorts. 1. If we do *disorderly* desire to *obtaine* some worldly good. As for example, the *covetous* man when he hath too much already, yet wearieth and weareth himselfe with caring for more; and the *Ambitious* man, when he hath greater places of honour, then he can manage or discharge, yet striveth to come higher still: yea and the *poore* man doth sometime too eagerly and too immoderately desire a competent meanes of living

liuing in the world. And all of them do unlawfully care & seeke for a worldly good. Cap. 1.

2 This *irregular* care may be, by seeking to *avoid* some worldly evill. As namely those that be in *prison*, may take too much care, how they may be freed: and those that be in *want*, how they may be relieved: and those that be *sick*, how they may bee recoverd. In the former kinde *Rachel* sinned, when shee did immoderately desire to beare children: & in the latter kinde *Esau* sinned when he did excessively desire the satisfying of his hunger. And both of these are within the compasse

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compasse of the subject here to be spoken of. The conclusion then is, All care for things of this life whether it be for *obtaining* of some good, or for *voyding* of any evill, if it be *irregular* in such sort as hath beene formerly described; is that which the Scriptures condemne under the name of *worldly cares*, and is the thing to be inquired into in the ensuing Treatise.

CHAP. II.

What signes or tokens there be, to discerne this sinfull care by.

HItherto we have considered the nature of *worldly* care

cares, as they are condemned in Scriptures, & have therby differenced thē in good part frō ſuch cares as are lawfull and allowed by Gods word: but yet becauſe men are willing to flatter themſelves in thoſe things which they delight in, and will thereupon bee apt to deceive themſelves, in judging their care of the world to be a *moderate* providing for their eſtate, when it is indeed an *irregular* and exceſſive carking for the world: it will be neceſſary in the next place, to ſet downe ſome ſenſible markes and ſignes, whereby ſinfull cares may bee more eaſily diſcovered & diſ-

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discerned to be such. And for that purpose we may take notice of these tokens following.

I. If cares do fill the head and heart of a man at *unseasonable* times; that is a signe, that they are *immoderate* & excessive. For the *moderate* and provident care maketh a man *diligent* about his work when *opportunity* serveth for his benefit and advantage: but if a man take care, when the time serveth not, & then be thinking on the world, when hee should be busied about other matters; that is too much care, and exceedeth due proportion and measure. And such a

th

the cares of those men, who *minde earthly things.* For they fill the head with thoughts, and the heart with feares, even then, when a man intends other occasions, and both should and would be thinking on better things. If he goe another way, & leave them (as he thinketh) behinde him, they will attend him still: they will follow him to his *bed*, and to his *board*, and to his *closet*. They are at his heeles, or rather in his head, when hee walketh in the fields for his recreation; and when he is disposing of his household for their imployments, and when hee is in the Church about his devotions,

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votions, and when he go
eth to bed to rest and r
fresh himselfe: and if he l
in bed, yet hee sleepe
not; if he be in the Churc
he prayeth not; and if h
heare a Sermon, he u
derstandeth not what
said. And all this, becau
the minde being full
thoughts already, hath n
roome for other things t
enter in. And this, all m
will say is too much a
without reason: and ther
fore if we observe o
selves, and finde our care
thus possessing our head
we may resolve, these b
very *irregular* and unlaw
full cares. This is the fi
signe.

II. A second is, The

care

cares may be knowne to be *irregular*, if they busie & take up a mãs thoughts about such things, as are not in his power to order or dispose or alter any way for his advantage. For the *regular* care maketh a man *diligent* to use good meanes for his honest ends, and when once he hath done what is in his owne power, and belongeth to his dutie to doe, he leaveth caring for that which he cãnot compasse. But excessive and *immoderate* care doth not onely busie men about the meanes, which themselves may use, but about the event and successe of their labours, which is in Gods

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Gods hand onely, eithe
to grant or to deni
When they have done a
that they can doe, y
they rest not there; b
they feare and doubt, a
forecast dangers and dif
culties, & muse with th
selves what the event m
be; and if any thing fa
out amisse, they *tak*
thought for that which
alreadie past, and canno
be recalled: as if the Hu
bandmar, when he hat
plowed and sowed an
weeded, and done all tha
belongeth to the art o
tillage, should afterwar
beate his braines, and bu
sie his minde with think
ing, how the corne wi
grow, and how the wea
the

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her will prove, and what
croppe he may have at
he harveſt. And this is
vident to be *fooliſh* and
uperfluous: and therefore
wee finde thoughts of
hings without our com-
aſſe, we may know that
o bee an *irregular* and
nlawfull care.

III. A third ſigne of a
infull care, is; if it vexe
he minde and diſquiet
he man, and bereave him
f his inward peace and
ontentment. For the or-
lerly care, maketh a man
o *adviſe*, & provide, and
abour for that which
may availe him; and when
e hath once done work-
ng, then he leaveth care-
ng, glad that his worke is

at

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at an end; Yea, and he cō-
forteth himſelfe with the
conſcience of his well do-
ing: and becauſe he hath
done his owne endea-
vours, he *laieth* himſelfe
downe in peace, and with pa-
tience expecteth God's
bleſſing according to his
promiſe. But *anxious* and
diſtruſtfull cares, they
worke upon the man, who
they cannot worke about
the thing: they doe not
onely fill the head with
thoughts, but the heart
with heavineſſe; & breed
ſorrow when they cannot
further the ſucceſſe. For
which cauſe the Greeks
call this care [μέριμνα] be-
cauſe it doth μερίζειν τὸν
cut and divide the mind

in peeces. And the Latines call it [*cura*,] becauſe it doth *cor edere*, feed upon and conſume the heart. And in the Hebrew tongue the * ſame word ſignifieth both to take thought or to be *carefull*, and to ſorow or be *grieved*: and our Engliſh Bibles do ſometimes render it the [a] one way, & ſometimes the other [b], the unitie of the word implying a neare affinity in the things. And we in our Engliſh tongue when we ſee a man pine and waſte and weare away without apparent cauſe, we ſay, *He taketh care*, or *He taketh thought* for ſome thing, meaning that his cares

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* דאג

(a) 1 Sam. 9.5.
(b) 1 Sam. 10.2. Pſal. 38.18

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breede *sorrow*, and his sorrow *sicknes*. And this must needes be a great deale too much, when that which shold help to speed our businesse, doth serve to consume our selves.

IIII. A fourth signe may be this: If our care for earthly things do breede *feares* and *suspition* without cause, that is a signe that it doth affect us over much and above measure. For *ordinate* care as it *useth helps* to effect his ends; so it *provideth* gainst lets and dangers that might hinder them: but both of them with moderation, and as reason doth require. But if mans heart be set on the world

world, his loue to earthly things, & the care that he hath of them, doth make him feare every ſhadow, and ſuſpect every fancy; much what like a skittiſh jade, that ſtarteth at every ſtraw. And as *Cain* ſaid out of his diſcontent and diffidence, [c] *Every one that findeth me, ſhall ſlay me*; whē as there was never a one in the world, but his owne father and mother: ſo theſe men doubt leſt every great man that they meet with, will oppreſſe them; and every poore man will ſteale from them; and every paſſenger will robbe them; and every chapman or cuſtomer, will overreach them; and

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(c) Gen. 4. 14.

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every man that they deale with, will one way or other deprive them of their commodities and riches: nor dare they trust any man further then they see him. For according as any mans *love* is to the world, so will his *feares* be, lest he lose that which he loveth.

These be the *signes* and *symptomes* of an *anxious, diffident, inordinate* and *immoderate* care. If any man feele them in himselfe or finde them in others, hee may be sure that such men are distempered with this sicknes of worldly *cares*: and therefore have needs to seeke for, and to make use of whatsoever *cure*, may

may be prescribed for their better ease and recoverie. Cap. 3.

CHAP. III.

What evils accompany this irregular care.

CAres, such as have beene already described, have many ill consequents & companions; which may justly move us with all care to remove them, & to ridde our selves of them. For example these.

I. They *busie* and *vexe* men with excessive toile, and yet they no way help him, or make him any recompence for his paines.

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And this appeareth by two things: 1 becauſe they are *needleſſe* and without uſe: and 2, becauſe they are *fruitleſſe* & without effect.

First they are *needleſſe* and without uſe. For if men would doe their parts, God will be ſure to doe his: that is, if they uſe honeſt meanes, as hee hath appointed; hee will procure a happy iſſue, as himſelfe hath promiſed. This the Apoſtle teacheth us, [a] *Caſt all your care upon God; for he careth for you.* And David, [b] *Commit thy way unto the Lord, and truſt in him; and he will bring it to paſſe.* And our Saviour, [c] *Seeke ye firſt the kingdome of God and his righteouſnes,*

(a) 1 Pet. 5.7.
(b) Pſal. 37 5.
(c) Mat. 6. 33.

and

and all these things [of the world] *shall be added unto you.* And if God do take care of us, and will bring to passe our desires, and cast upon us all needfull things, when we have done our duty, and do rest upon his providence: what a *vanity*, nay iniquity is it, to beate our braines about those things, which, if we would leave them to Gods disposing, would without our care be better done to our hands? Cap. 3.

Secondly, they are *fruitlesse* and without effect, and do no way help forward or further the thing which we care or labour for. For [d] *which of you* (saith our Saviour) *by taking*

(d) Mat. 6. 27. Luk. 12. 25

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thought can adde one cubite to his ſtature? His meaning is, that no *thought*, nor care, nor anxietie of minde, can effect our deſires, or procure the ſucceſſe; which is onely in Gods power to give. And ſo, in like ſort, we may reaſon of all other the like caſes: Which of us by ſitting in a corner, (though we ſhould weepe our bellies full) can by this carking care, either cure a diſeaſe in our bodies, or make up a breach in our eſtates, or pacifie the broiles in our houſe, or bring to life againe a deceaſed friend? No; Theſe be things, which if God do not give them we cannot

not have them. Thus this care, & vexation of ſpirit, is both *needleſſe* without uſe, and *fruitleſſe* without effect: and in both reſpects we may ſay that this *irregular* care doth cumber us and not help us. Cap. 3.

II. *Immoderate* cares do make our life to be without *comfort*. For God hath given us both *bread to ſtrengthen* us, *and wine to make the heart glad, and oile to make the face ſhine*; as David ſpeaketh: and he it is that *filleth our hearts with foode and gladneſſe*. The meaning of which ſaying is, that God doth not onely beſtow on us *neceſſary* things that may preſerve life, but *comforta-*

(e) Pſ. 104. 15.

(f) Act. 14. 17.

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ble things alſo that may make it joyfull; and would not only have his ſervants to live; but while they live, to rejoyce alſo. But cares take away this joy: they are ever accompanied with ſadnes & ſorow; and [a] *by ſorow in the heart* (ſaith Solomon) *the ſpirit is broken*, and *a* [b] *broken ſpirit drieth the bones*: ſo that all the dayes of the afflicted [ſpirit] *are evill; but a mery heart is a continuall feaſt.* In reſpect whereof we may ſay of ſuch a man, that he *enjoyeth* not life, while he *poſſeſſeth* it: and that his verie ſoule doth but ſerve to make his paines ſenſible. Nay, ſorow doth not onely

(a) Pro. 15. 13. & 12. 25.
(b) Pro. 17 22.

onely deprive mans life of the *comfort*, which God hath given him; but doth even deprive the man of life it ſelfe. For to ſay nothing of thoſe, who being oppreſſed with cares, do with their owne hands haſten their death; this *ſadneſſe* in the ſoule, doth by degrees ſhorten our time, and that when wee think not on it. [c] It made *Hannah* to *weepe*, and to forgoe her foode. [d] It made *Ahab* ſick, and betake himſelfe to his bed. And (as the Apoſtle ſaith) in the end, [e] *it worketh death*. And thus cares do make the life *uncomfortable*, and without joy. Cap. 3.

(c) 1 Sam. 1 7,8.

(d) 1 King. 21.4,5.

(e) 2 Cor. 7 10.

III. *Immoderate* cares do

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do make men *unfit* for Gods *service*: and that in two respects. 1 because he that is dejected with griefe, cannot be cheerefull about any worke: much lesse, can he that is grieved with worldly cares, be free hearted to so contrary a worke, as is Gods service. But as (f) *Elishah* was then fit to prophecie, when *the minstrell played* before him: so men are then fit to heare and reade and pray with devotion and zeale, when their hearts are enlarged with joy and gladnes. And therefore God requireth, g that when men *have abundace of all things, they should serve the*

(f) 2 King. 3. 15.

(g) Deut. 28. 47.

Lord

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Lord with joyfulnes and gladneſſe of heart. 2, Cares make us *unfit* to ſerve God, becauſe the heart being take up with earthly thoughts, hath no leiſure to attend to heavenly things. But as he that is in a deepe ſtudie, or is muſing on ſome matter with intention of minde, ſeeth not the things that are before his eyes; or if he ſee them, yet noteth them not: ſo he whoſe minde is filled with cares of the world, heareth not what the Preacher ſaith unto him, or if he heareth it, he obſerveth it not: nay, when himſelfe prayeth, his heart knoweth not what his mouth ſpeaketh.

And

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And no marvell: for the heart is away all the while, ranging here and there, where his thoughts bee. Or if such a man faſten upon anything in the publike miniſterie; Yet his care of the world carrieth him frō the Church to other affaires; & they do ſo wholly take up his thoughts, that he thinketh no more on that which hee had once heard: and ſo the ſeede that was ſowne, for want of watering it by meditation, never groweth up into practice. For which cauſe our Saviour telleth us, that [h] *the care of this world doth choke the word*; and warneth us to [i] *take heed, leſt our hearts be*

(*h*) Mat. 13 22.

(*i*) Luk. 21 34.

over

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overcharged with ſurfetting and drunkennes and cares of this life: and ſo that day [of the Lord] *come upon us at unawares.* In which admonition we may conſider theſe particulars, (1) What he warneth us of, and it is *ſurfetting* and *drunkenneſſe* and *cares of this life:* he joyneth theſe three together, becauſe though they differ in nature, yet they agree in one worke or effect. (2) What the effect is, which they cauſe, *they overcharge the heart*, that is, they preſſe it downe to the ground with the heavie burden that they lay upon it. *Surfetting* burdeneth it with exceſſe of meate,

drunkennes

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drunkennes with abundāce of drinke; and *worldly cares* with anxious and distracting thoughts: and all of them keep it down and make it lie groveling upon the grownd. (3) What the danger hereof is; and that is, men are unprepared and unready for the comming of Christ unto judgement, so that *that day commeth upon them at unawares:* and hee that is not prepared to give his account, will never be able to abide the last sentence. Thus cares make men *unfit* for Gods service, and consequently for their last reckoning.

III. *Immoderate* and distrustfull cares, as they deprive

deprive our ſelves of comfort, ſo they *rob* God of his *honour*. For if we will deale juſtly with God, and divide aright betweene him and our ſelves, in the managing and ordering of all our affaires & buſineſſes: ours is the *labour*, his is the *ſucceſſe*; to us it belongeth to uſe lawfull means, but to him to give a bleſſing, and to proſper the means, that we have uſed. This the Pſalmiſt teacheth us, (a) *Except the Lord build the houſe, they labour in vaine that build it*: and, *except the Lord keepe the City, the watchman waketh but in vaine*. And, *it is vain for you to riſe up early, to ſit up late, and to eate the bread*

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(a) Pſal. 127. 1.

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bread of sorows. And so the Apostle, [b] *I* (saith he) *plãted & Apollos watered, but God gave the increase.* And our Savior saith of the husbãdman, that [c] *he casteth seed into the ground, and sleepeth, & riseth night and day, and the seed springeth and groweth up, he knoweth not how.* And [d] *Thou* (saith the Apostle) *sowest not that body which shal be, but bare grain, it may chance of wheat or of some other seed: but God giveth it a body, as it hath pleased him; and to every seed his owne body.* By which sayings we may see that the *husbandman* after his daies labor may take his nights rest, & never trouble himself about the springing of the

(b) 1 Cor. 3.6.

(c) Mar. 4.26.

(d) 1 Cor. 15.37,38

the ſeed; becauſe that is a thing, that is out of his reach, and it is God alone that doth make the corne grow without his thinking on it. But againe, ſuppoſe the *husbandman* ſhould be ſo fooliſh, as when he hath done ſeeding, to watch all night, and to toſſe up and down upō his bed, & beat his braines in peeces with thinking on the growth of his corne, and caring for a plentifull harveſt; yet for all this, neither would his corne grow the better, nor his barnes at the harveſt prove ever a whit the fuller. And thus it is in all other caſes and buſineſſes of the world: The *labour* is ours, and our part it is to uſe Cap. 3.

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use the meanes; but the *successe* is Gods, and his part it is either to withhold, or to bestow a blessing. And therefore, if any man take upon him to forecast and provide for the successe and event of things otherwise thē by using fit means for it; (as the carefull and anxious man doth, who still continueth his care after he hath done his worke:) he doth hereby encroach upon Gods right, and rob him of one part of his *glory*, which he will not impart to any other.

V. *Immoderate* and *distrustfull* cares will bee a means to hinder our desired ends, and wil even de-

prive

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prive us of that ſucceſſe for which wee take all the care. For if with *patience* and ſubmiſſion we could leave things to be ordered by Gods providence, he would not faile to effect our deſires: but if wee *diſtruſt* Gods Providence, and dare not relye on his word; it will bee juſt with God to leave us to our ſelves, and to deny us his preſence and protection: as [a] *the prince*, that would not beleeve Gods word ſpoken by the Prophet, was made to ſee the truth of it, but was denied to enjoy the fruit of it. This point, at leaſt for the former branch of it, hath beene in part confirmed already

(a) 2 King. 7. 2.

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already; and may in both the branches of it, be further declared by two contrary examples: the one in *Peter* the Apostle, and the other in the Patriarch *Abraham*. *Peter* doubted of Christs word, & thereby lost his protection: *Abraham* beleeved in hope against hope, and was rewarded with a blessing. But to declare these instances more fully.

Of *Peter* we reade thus (*b*) Matt. 14.28.&c. *Peter said, Lord, if it be thou, bid me come unto thee on the water. And he said Come. And when Peter was come down out of the ship, he walked on the water to goe to Iesus. But when he saw the winde boisterous, he was afraid*

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fraid; and beginning to ſink, he cryed ſaying, Lord ſave me. And immediately Ieſus ſtretched forth his hand and caught him, and ſaid unto him; O thou of little faith, wherefore didſt thou doubt? In this example there are theſe things conſiderable: 1. We may note *Peters confidence* & ſtedfaſt faith: he offered & adventured on his Maſters word, to walke upon the Sea, without any other prop to uphold him. 2. His *doubting* and diffidence. When he ſaw *the wind boiſterous*, and the ſea ſwelling, and the billows ready to overwhelme him, then he was afraid of the danger, and doubted leſt notwithſtanding

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ſtanding Chriſts promiſe, he might periſh in the water. 3. The *event* & ſucceſſe of all. And that is, *Peter* never began to *ſinck*, till he began to *doubt*: till then he walked upon the water as ſafely, as a mā may walk in a path way. But when once he diſtruſted, then he ſank downewards: and but that Gods mercy was the greater, and Chriſt *caught* him by the hand, he might have been drowned in the depth. And ſo it is with us. If we dare truſt God upon his word, we ſhal be ſafe in the greateſt danger, though wee were in the midſt of the ſea without any other ſtay but the hand of Gods pro-

videnc

vidēce to uphold us. But if we let goe our hold upon Gods word, and dare not relye upon his promiſe; it is no marvell, if we ſink, like leade, and periſh in the waters. And no marvell then it is, that we do ſo often faint, & faile, and fall downe under the burdē. For which of us would not doe as S. *Peter* did; feare to be drowned, if we were in the midſt of the ſea, & ſhaken with a boiſterous winde? Nay, which of us druſt doe as hee did; adventure to go upon the ſea, when God ſhould cōmand it? Surely God hath bidden us deale juſtly, and to (a)*have our converſation without covetouſneſſe:* Cap. 3.

(a) Heb. 13 5.

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touſneſſe: and hath promiſed, that he *wil never leave nor forſake us.* But we notwithſtanding feare, and ſay, that *if we doe not as others doe,* that is, ſhift and lye, and put off baſe wares, and over-reach in our bargaining, we may *goe a begging, and ſhut up our ſhop windowes.* Againe God hath commanded us that if men oppoſe us while we are about his ſervice, wee ſhould not

(*b*) Ier. 1. 17. Ezek. 2. 6.

[b] *be diſmayed at their faces nor afraid of their words* and he hath promiſed that in ſuch a caſe he will

(*c*) Ier. 1. 18. 19. Ezek. 3. 8, 9.

[c] *make us a defenced city, an iron pillar, and walles of braſſe againſt Kings & Princes, and Prieſts and people*

an

and *though they fight against us, yet they shall not prevaile against us.* But we, if a Great man require of us that which is unjust to be done, and shew us an angry face for doing of our dutie; we tremble at the sight, and our hearts quake within us; [d] *as the trees of the wood are shaken with the winde.* And againe, to take an instance, which is more direct to the point in hand; God hath commanded, [e] *Be carefull for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God:* and he hath promised that if we obey, then *the peace of God, which*

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(d) Is. 7. 2.

(e) Philip. 4. 6, 7.

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passeth all understanding, shall keepe our hearts and mindes through Christ Iesus. And againe he hath commanded, [f] *Commit thy way unto the Lord, and rest on the Lord, and waite patiently for him:* and he hath promised that he will *bring to passe* our desires, & that they *who waite upon the Lord shall inherite the earth.* But we, if we meet with a crosse, sickneſſe in our bodies, weaknes in our estates, disgraces on our persons, or any other misfortune or distresse, wee runne to a corner, & weepe till our eyes be wearie, and make our owne hearts sad with musing on our miserie, and fore-

(f). Psal. 37. 5, 7, 9.

forecasting dangers of vndoing. Now while wee thus *distrust* Gods word, we have no warrant to expect his help: but if we *feare* with *Peter*, wee must looke to *sinck* with him. And this sheweth that distrustfull cares prevent us of our desires. Cap. 3.

The other *example* is in *Abraham* the *father of the faithfull*. Of him it is storied, that (g) *God tried him, & said, Take now thy son, thine onely sonne Isaac, whom thou lovest, and get thee into the land of Moriah: & offer him there for a burnt offering upon one of the mountaines, that I will tell thee of. And Abraham rose up early in the morning &c. Then on* (g) Gen. 22 1, 2.

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the third day Abraham lift up his eyes, and saw the place afarre off: &c. And Abraham tooke the wood of the burnt offering, and laid it upon Isaac his sonne; and hee tooke the fire in his hand, and a knife, and they went both of them together, &c. And they came to the place: — and Abraham built an Altar there, and laied the wood in order, and bound Isaac his sonne, and laied him on the Altar upon the wood. And Abraham stretched forth his hand, and tooke the knife to slaie his sonne. And the Angel of the Lord called unto him out of heaven, — and said, Lay not thine hand upon the Lad, neither doe any thing unto him: for now

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I know that thou feareſt God, ſeeing thou haſt not withheld thy ſonne, thine onely ſonne from me. In this *example of Abraham*, wee may note theſe particulars, and make uſe of them for our direction. (1) What *Abraham* was commanded to doe: and it was that hee ſhould *take his onely ſonne*, the ſtaffe of his age, the hope of his poſteritie, the joy of his life, and (which is moſt of all) the ground of Gods promiſes towards him in Chriſt. For God had promiſed that in *Abraham and his ſeed all the nations of the earth ſhould bebleſſed*: and that ſeed he had appointed *Iſaac* to be.

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(a) Gen. 21 12.

For [a] *In Isaac* (saith God) *shall thy seed be called.* Besides, this sonne, whom *Abraham* loved, and that deservedly for many respects, he was commanded to carie three dayes journey off, and to kill him with his owne hands, and to offer him up in a burnt sacrifice unto God. An hard task, and a grievous storme, by which *Abraham* was put to the triall, what hee would doe for God. (a) Note, what *Abraham* in this case performed, and that was even all that was required of him. Hee *tooke his sonne*, and caried the *wood* and the *knife*, and went three daies journey, and

and *bound* the childe, and drew out the knife, and fetched the blow, that should have bereaved both *Isaac* of his life, and *Abraham* of his deareſt ſonne. A ſtrong *faith*, and an undainted affiance in God, by which *Abraham* hath ſet us an example, which moſt of us would rather *commend*, then *imitate*. For one of us, had we beene in his place, would have thought thus; Lord, "why ſhould God deale "thus ſtrangely with me? "Was ever man brought "to theſe ſtraits, that "I am in? and, Is it poſ- "ſible, my heart ſhould "beare all this, and not "breake? Or thus; Can

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"God love me, that en-
"vieth me mine onely
"child? Will God pro-
"vide me comfort, when
"he taketh from mee all
"the joy that I have? and,
"Meaneth hee to per-
"forme his promise made
"in *Isaac*, when he design-
"eth *Isaac* to be slaine, &
"his body to be burnt in-
"to ashes? Or thus; Will
"nothing please God, but
"mine onely sonne? and,
"Is it not enough, that I
"part with my son, but I
"must murther him, with
"mine owne hands? and,
"May I not now at once
"make an end both of
"his life and of my griefe,
"but must I be acting it
"three daies together,

"that

"that by prolonging the "time, I may increase "my sorow? Thus, or in some such manner, as this, wee would have beene ready to have complained against God: Or if wee had submitted against our mindes, yet we would have wept and mourned and wrung the hands, like [a] *Rachel, that wept for her children, and would not bee comforted, because they were not.* But *Abraham* did neither so, nor so. Hee did what God commanded, and hoped for that which God had promised. And therfore the Apostle saith of him, [a] *Against hope hee beleeved in hope*: and, [b] *Hee that had received the promises*

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(a) Mat. 2. 18.

(a) Rom. 4. 18.
(b) Heb. 11. 17.

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misses, offered up his onely begotten sonne, of whom it was said, In Isaac shall thy seed bee called: accounting that God was able even to raise him up from the dead. And this was that which *Abraham* performed in the time of his triall. (3) Consider wee how *Abraham* sped after all: and that was, an *Angel* staied his hand from killing his son, and God commended his faith, that was so ready to obey, and now all ages acknowledge *Abraham* for *the father of the faithfull.* Nor is there any of us, but will thinke and say; "O happie man that had "such a sonne to give, and "such an heart to part with

"with him at Gods com-
"mand; and such a faith
"to depend upon God
"when all things seemed
"contrarie, and such a
"blessing from God, whē
"he was destitute of all
"help and hope! This is
the end of those, that dare
trust God in their trialls,
and with chearfulnesse
can follow him through
their troubles. Let us then
imitate Abrahams faith,
and we shall partake also
of his *blessing*.

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CHAP.

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CHAP. IIII.

What rules or directions wee may follow to eaſe our ſelves of theſe cares.

THe evils being ſuch and ſo great which attend *irregular* cares, I ſuppoſe every man will earneſtly deſire ſome *remedies*, that may either *cure* or *abate* them. And no doubt but many would do their endeavour to bee eaſed, if they knew which way to goe about it. And therefore it will be a ſeaſonable and welcome ſervice, I ſuppoſe, if in the laſt place we can finde ſome *Rules* that may *direct* us in this

this worke. And for that purpose I have thought on these following directions. Cap. 4.

I. When such thoughts do arise in our mindes, we must not yeeld to thē, and give way to our passions: much lesse may we (as men use in such cases to doe) get our selves into a solitary roome, where we may weep without being seene, and may feede our passions with musing on our misery, and with framing reasons that may aggravate our griefe. For all things grow strōg, when they are cherished; but these naturall distempers which spring and sprout so easily of themselves, *Rule 1*

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selves will soone become headstrong, if they be not withstood, and either denied entrance, or quickly turned out of doores, that they do not settle within us. And for that purpose we may doe foure things. (1) We must *divert* our thoughts some other way, and turne them on some better object. For as *husbandmen*, when their ground is overflowed wth much water, make ditches and water-furrowers, to carie it away: so if our mindes bee over-flowed with cares of the world, there is no better way to draine them, then by making another passage for them, and by diverting them

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thē upon ſome other matter, fitter to be thought upon; eſpecially if we ſet them on worke about ſome ſuch things as may either affect our mindes with ſome uſefull delight, or may tend to the mitigating or abating of theſe cares. For which purpoſe, we may teach our hearts to meditate on the vanity of worldly things; or on the comforts and peace of a good conſcience, or on the ſhortneſſe of this life, or whatſoever other good matter that we can moſt willingly receive and entertaine. For ſuch will finde the eaſieſt entrāce, & are likely to abide the longeſt

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with us. And if our former thoughts and cares do interrupt us, and intermingle themselves against our wills, and so breake off, or hinder our meditations: yet we must then force our selves to call home our wandring thoughts, and labour to drive out these fansies, as

(a) Gen. 15 11.

a *Abraham drove away* the birds that lighted on his sacrifice. (2) Wee may for the same purpose; betake our selves to good *company*, such as whose words may *minister grace* to our hearts when wee heare them; and whose savoury talk may possesse our mindes with a love & liking of them. For looke how

how much we give our minds to mark such mens discourses, & so much we pare away or diminish of our distracting thoughts. (3) Wee may, and it will be most availeable, if wee do bend and set our selves about the reading of *Scriptures*, or perusing of some other wise and sober writings, which may both take up our thoughts and informe our mindes. So it seemeth *David* did in the times of his distress, *Princes* (saith he) *did sit and speake against me: but thy servant did meditate in thy statutes.* And againe, *Vnlesse thy Law had beene my delight, I should then have perished in mine affliction.*

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(a) Psal. 119. 23.

(b) Ps. 119 92.

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fliction. By which ſpeeches we may gather, that *David* did not ſit downe and bemone himſelfe with diſcontéted thoughts, but he ranne to Gods *word*, and did meditate in his law, & had comfort from thence in all his troubles. And ſo ſhould we doe, if any feares afflict our mindes, we ſhould goe to the Booke of God, & buſie our ſelves with thinking on the ſweet ſayings that bee there delivered and taught. (4) Wee ſhould ſet our ſelves with as much chearfulneſſe, as we may about the *buſineſſes* & workes of our *honeſt callings*. For theſe are duties that God requireth at our

our hands, & they be employments that wee are well acquainted with, and such businesses withall, as new occasions every day will put us upon: and in these respects it will be the more easie to busie our mindes about the ordering of them. And if these have their due place, carefull thoughts will have the lesse roome. These are the *diversions* which we may use in this case: and if thus, or in any other the like kinde, wee set our heads and hearts on working; we shall both busie our mindes with good thoughts that may profit us, and keepe out worldly cares that would annoy

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annoy us. But if when cares and feares doe seize upon us, we avoyd *action*, and shunne *company*, and cast off the care of our *callings*, and get into a *corner*, that wee may give scope to our cares, and may invent arguments to amplifie our misery; it is no marvell, if our feares and cares, and unquiet thoughts get head against us, when as our selves do uphold them with our owne hands.

Rule 2.

II. We must strive to take away the *cause*, that breedeth these unquiet cares. For as in healing *sick bodies*, *Physitians* never think the cure to bee found til the cause of the disease be

bee removed: so it is in healing *sick* and distempered *mindes*; there can be no sound cure, till the cause which first bred the disease, and afterward doth uphold it, be removed or taken away. Now the causes of this sickness, which in this place we endeavor to cure, are especially these two; An *immoderate love* of worldly things; and a *fearfull distrust* of Gods providence and fatherly care over us. Cap. 4.

1 An *immoderate love* of the world is a cause of *inordinate* cares; because *where our treasure is, there will our hearts also be*, as our Saviour saith. If our *treasure*, that is, that which we (a) Mat. 6.11.

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wee esteeme, and desire, and love, as some speciall jewell of great worth, if it be in heaven; then our hearts will be in heaven, ever thinking upon, and ever longing after the celestiall joyes, and the society of the glorious Saints & Angels, and the presence of the blessed Trinity; in the enjoying whereof is *fulnesse of joy for evermore*. And if our treasure be upon earth, if we desire and love the things of this life, as our greatest good; then our hearts will bee upon the earth, still thinking on the world, and ever reaching and gaping after it. We shall sometimes be study-

ing how to get them, and sometimes how to *increase* them, and sometimes how to *dispose* of them; and when wee have nothing to doe about them, yet our hearts will delight to looke upon them, and to handle thē; as the worldling often telleth over his gold and silver, not because he knoweth not the summe, but because hee delighteth in the sight and sound of it. And if once these things be lost, which are so much loved; the heart followeth after thē *mourning* and sorowing that his joy is gone, as when *David* tooke *Michal* away from *Phaltiel* her supposed husband, (a) *hee*

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(a) 2 Sam. 3.16.

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went with her along weeping. For that which a man doth *love* immoderately when hee hath it; for that hee will *mourne* immoderately, when hee hath lost it. And hence it is, that because *Rachel* did too exceſſively deſire childrē, before ſhee had them; therefore the [b] Prophet doth bring her in, as a paterne of them that *weepe for their children*, when *they are not*. For as it fareth with things that appertaine to the bodie, thoſe that are looſe from the fleſh, as our clothes & armour are, theſe we can put on and off without annoyance or paine; but that which ſticketh to our fleſh,

(b) Ier. 31. 15.

flesh, as the skinne doth, if that be pulled or plucked from us, it putteth us to paine, and breedeth smart and sorow: so it is with the things of this world, if they be unto us as our clothes, things without us, and such as we desire onely for our use; then we can both possesse them & lose them with patience and contented mindes: as we see it was with *Iob*, when he had lost all that ever he had, (c) *hee fell downe upon the ground, and worshipped* (or praysed God) *and said, Naked came I out of my mothers wombe, and naked shall I returne thither: the Lord gave, and the Lord hath taken away:* Cap. 4.

(c) Iob. 1. 20, 21.

Cap. 4. *blessed be the name of the Lord. Iob*, when he was stript of all his goods, and servants and children, all the store that he had in the world; he thought of himselfe no otherwise, then as of one that is *naked* and stript of his clothes: and therefore he endured the losse of all with great patience, and praised God as well when he tooke them away, as when hee gave thē. He remembred that he came without thē into the world, and must goe without them out of the world: and therefore thought he might live without thē in the world. And so, if the things of the world be unto us as our clothes

clothes which are without us, and not fastened to our flesh or g'ued to our hearts; then with the Apostle, we may freely say of them, (a) *Every where & in all things I am instructed both to be full, and to bee hungrie, both to abound, and to suffer neede.* But contrariwise, if the love of worldly things do enter into our hearts, and stick fast to our soules, as the skinne doth to the flesh; every little pull, that draweth away any of thē, will draw away so much blood from our hearts veine. See the truth of this in an example or two. The (b) Evangelist telleth us of a *young* man, (who as

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(a) Philip. 4. 12.

(b) Mark. 10, 17. &c.

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he had great riches, ſo hee loved them too much, that he came to Chriſt reſolving to doe any thing, that ſhould be required, for *inheriting of eternall life:* but when Chriſt once bad him, *goe and ſell all that hee had, and give it to the poore, and he ſhould have treaſure in heaven: he was ſad at that ſaying,* as loth to loſe heaven, but more loth to part with his lands. And (d) *Ahab* was ſick and would *eate no bread,* when hee was denied *Naboths vineyard,* which he did ſo much deſire. And (e) *Achitophel* was ſo weary of his life for the diſeſteem of his *counſell,* that hee *went and hanged himſelf*

(d) 1 King. 21.4.

(e) 2 Sam. 17.23.

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selfe. And so all those that love the world, and *minde earthly things*, who *make their bellie their God*, or *have their portion in this life*, lose all their joy, and are even wearie of their lives, if once they be deprived of that which they love. And consequently, such men can never be free from these *immoderate*, *anxious* and tormenting cares. And therfore if any man desire to ease himselfe of the *cares* of the world, he must first empty his heart of the *love* of the world.

2 A second *cause* of inordinate cares, is a *fearefull distrust* of Gods providence, and his promises

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made unto us. For if wee durst truſt Gods word, when (f) he ſaith, *I will never leave thee, neither will I forſake thee:* then as the Apoſtle inferreth in the next verſe, *we might boldly ſay with our ſelves, The Lord is my helper, and I will not feare what man ſhall do unto me:* not *feare*, if hee ſhould take away my goods, or ſtripp mee of my dignities, or deprive me of my libertie, or bereave me of my limbs and life. And againe we might ſay with *David*; (g) *God is our refuge and ſtrength, a verie preſent helpe in trouble. Therefore will we not feare though the earth be removed, and though the mountaines be*

(f) Heb. 13 5,6.

(g) Pſal. 46 1,2,3.

be caried into the midst of the sea: &c. Such a man, is like a shipp at anchor, which the waves and stormes may beate and batter, but cannot move out of his harbour or station: nor needes such a man to be disquieted with anxious and distracting cares, because he hath fast hold on God, who is the rock of his salvation and will not faile him. But if a man dareth not rest upon Gods providence, nor relie on his promises, it is no marvell, if he cling fast to the world, because hee hath no better stay to hold by. And therefore take away his goods, or his health, or his libertie,

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or his preferments, &c. & hee will think as *Micha* (a) said to the *Danites*, [a] *Ye have taken away my Gods, and what have I more?* For his worldly goods, they be his God, in whom hee doth trust, and whom he doth adore. And therefore if wee will bee eased of immoderate and anxious cares, we must accustome our selves to depend and relie upon God, and to put our trust in him, and then *the peace of God will preserve us* in all crosses.

(a) Iud. 18. 24.

Rule 3.

III. If we desire ease of worldly cares, we must seriously meditate on such things, as may perswade a reasonable man to equanimitie & patience.

And

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And for that purpose these meditations will be helpfull.

Meditation 1.

1 If wee consider the *sweet providence* of our good God; which is such, as that he turneth all that we suffer, to our greater good. Thus *Moses* telleth the people of Israel, that (*b*) *God led them through the greate and terrible wilderneſſe, wherein were firie ſerpents and ſcorpions, and drought, where there was no water; but he brought forth water out of the rock of flint, and fed thē with Mannah:* [that is, there was no water, but such as God brought them out of the flint, nor no bread but such as hee rained downe out

(*b*) Deut. 8 15, 16.

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out of the clouds unto them:] and all this was, *that hee might humble them* [with their wants] *and prove thē* [in their wants,] *to doe them good at their later end.* And God himselfe saith of those that were caried away captive, that he (a) *had sent them into the land of the Chaldeans for their good.* In which examples we may see, that God turned the penury & the captivity of his people into their greater good. And so he doth stil, by the greatest crosses he worketh us the greatest comforts: & that he doth two waies, or in two respects:

(a) Ier. 24.5.

(1) Because hee maketh *temporal* crosses to be

spirituall

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spirituall cures unto us: & by the smart which hee layeth on the outward, he preserveth the soundnesse of the inner man. For as a skilfull *Physician* can by his arte so temper ranck poysons, that he maketh them serve for wholesome medicines: so Almighty God, by his great wisedome doth so order our crosses, that he maketh thē to be *medicinall* unto us. Sometimes hee maketh them like *purgations*, to evacuate our pride and profanenes, & worldlinesse, and vaine glory, and such like corruptions of our soules. So they were to *Manasses*, 2 *Chron.* 33. 12. And sometimes he

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he maketh them like *preſervatives*, to keep us frō falling into thoſe or the like ſins. So they were to *Abimelech Gen.*20.3. And ſometimes againe hee maketh thē like *cordialls*, to ſtrengthē our decaying graces, and to animate us to holy duties, to pray more fervently, and to reade and heare Gods word more attētively, & to beare the rod of God more patiently, & to performe all holy duties with the more life and alacrity. So they were to the Iſraelites *Hoſ.*5.15. And from hence it is, that as men (b) *Clipp the birds wings, leſt ſhe flie away: ſo God doth take away our wealth* (and

(b) *Stella de Contemptu vanitatum mundi. Part.1 cap. 48.pag. 151.*

our

our health and our honour, &c:) *leſt wee ſhould be liſted up, and runne away from our Maſters ſervice.* For theſe and ſuch like reſpects, *David* ſaid, [a] *It is good for me that I have been afflicted, that I might learne thy ſtatutes.* And, [b] *Before I was afflicted I went aſtray: but now have I kept thy word.* And ſo, every one of us, may ſay of the afflictions that we have ſuffered, if we make a right uſe of them, *It is good for me,* that I was dejected with ſickneſſe, or diſgraced by ſlāderous tongues, or wronged by unjuſt neighbours, or vexed with an unquiet wife, or endamaged in mine eſtate &c. For

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(a) Pſal. 119 71.

(b) Pſal. 119 67.

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&c. For by this meanes I have learned to love God the more, & the world & mine owne ſins the leſſe. And if wee make ſuch wholeſome *medicines* for our ſoules out of the calamities that befall us in the world, we have little cauſe to vexe our ſelves with care for that, which doth doe us ſo much good.

(2) God doth many times make our preſent croſſes, to be meanes to prevēt future evils, which otherwiſe might doe us greater prejudice in our worldly eſtate and condition. For example, [b] the Jews in *Ieremies* time, which eſcaped the captivity, remained at home

(b) Ier. 24. 8, 9.

for

for their greater hurt. For they were *driven into all the kingdomes of the earth*, and were so tortured and consumed there, that they became *a proverb, and a taunt, and a curse in all places*: but those that were taken captives escaped these greater evils, and at length were restored home againe, and enjoyed their former liberties and lands. And in the like manner God doth many times deale with us also. For whereas we grieve at the untimely death of our children, which wee hoped should have beene the staffe of our old age, and should have inherited both our names & houses: yet Cap 4.

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yet we may obſerve, that many children of as good hope, as they ever were, have proved ſuch croſſes to their parents, as that their fathers or mothers have not ſtuck to ſay of them; *Would God he had never beene borne,* thus to afflict his friends, and undoe himſelfe: or, I would I had caried him to his grave, when I brought him to his nurſe. Surely *Rachel*, who out of her deſire of children ſaid, [a] *Give me children or elſe I dye:* did afterward [b] dye indeed by child-bearing. And that ſonne which ſhe [c] joyed to think on aforehand, proved afterward a [d] *Benoni*, a ſonne of her ſorow

(a) Gen. 30.1.
(b) Gen. 35.19.
(c) Gen. 30.24.
(d) Gen. 35.18.

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ſorow. And ſo the children, whoſe life we do ſo immoderately deſire, and for whoſe death wee grieve without meaſure, had they lived, might have proved *ſonnes of ſorow*, and ſuch as we would have wiſhed, that they had beene buried long before. And againe, wee think it an heavie caſe, if a man be diſeaſed, or diſmembred, and either full of paine, or deprived of ſome limme: and yet it is not unuſuall, that ſtrength of body, and ſoundneſſe of limmes, do give occaſion of a farre greater miſchiefe; ſo that we may ſometimes heare men ſay, *Would God I had beene ſick*

in

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in my bed, or I would I had loſt a legge, or an arme, when I went to ſuch a place, or began ſuch a worke. Thirdly, we count it a lamentable thing, if a man bee robbed by theeves, or impoveriſhed by ill debtors, or undermined by cunning Lawyers, or any way brought to penury or diſtreſſe: and yet we may note it in the world, that many times riches prove * *the hurt of the owners* of them: either they embolden them to ſome deſperate attempt that may be their ruine, or they whet others with envy to lay ſnares for their life, or one way or other they breed men

* Eccles. 5. 13.

ſuch

such woe: that they will say of them, *Would God I had beene borne to never a foot of land*, or, I would I had lived as such a Cobler or Water-bearer doth: for then I had escaped these mischiefes, & might have had some comfort in my life. And the like may be said of other the like cases: cõcerning all which we must consider, that what we see afterward, & wish for it, when it is too late, that God seeth aforehand, & provideth for it, before it come. And hence we may have a good meditation to comfort us in all distresses. For if God do take away our children that are deare unto us, as our

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our lifes, we should think, It is perhaps because he foreseeth, that if they should survive, they would worke either woe to us, or ruine to themselves. And if he lay sickenesse, or lameneſſe, or maimednesse upon our bodies; it may bee hee doth it, because he foreseeth that if we had health and strength, and soundnes of limmes, they would be an occasion of some greater mischiefe. And if he send us want & poverty, and losses in our estates and dealings, it is because he foreseeth that wealth would breede us more woe, then it is worth. But sure it is, that most

times

times God doth lay afflictions, either becauſe he will procure us ſome good, or prevent ſome evill by them. And if ſo, why ſhould we mourne or take thought for that which tendeth to our welfare and greater comfort? Cap. 4.

2 A ſecond *meditation*, to worke patience and to mitigate cares, is, if we e conſider the *times* and *ſeaſons* that God taketh for delivering and relieving of his ſervants. And that is this, that when all other helps faile, then God is moſt ready to help: & thē is he neareſt to relieve, when men are neareſt to deſpaire. [a] *He* (ſaith *Hannah*) *Meditation* 2.

(a) 1 Sam. 2.6.

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nah) bringeth downe to the grave, and bringeth up againe. And, [b] God (saith Moses) will judge his people, and repent himselfe for his servants; when he seeth that their power is gone, and there is none shut up, or left. And, he (saith S. Paule) [c] comforteth those that be cast down. And, he (saith [d] David) is a Father of the fatherless, and a Iudge of the widows. And, [e] When my father and mother forsake mee, then the Lord will take mee up. In all which sayings wee may consider two things: (1) Gods great mercy in helping the distressed: he bringeth men up out of the grave, he judgeth his people, that is, he

(b) Deut. 32.36.

(c) 2 Cor. 7.6.

(d) Psal. 68 5. and Psal. 10.14

(e) Psal. 27.10.

he righteth them from their adversaries, & he is a *father* to pity them, and a *Iudge* to defend their just cause. (2) The objects of this mercy, or who they bee that God sends such help unto; and they be those who are *brought downe to the grave*, that is, who are in the deepest misery: and, those whose *power is gone*, that is, who have no meanes to help themselves; & those, who *are cast downe*, who are *fatherlesse or widows*, and who are *forsaken of their parents* & neareſt kinred, and are destitute of all friends and helpers. And hereby wee may see, that God doth especially shew

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mercy, when men are in the greatest misery. And that he doth upon three grounds, or for three causes. (1) Because he delighteth to shew mercy, and *mercy* still hath *misery* for its object; and is then most ready, when there is the greatest need. And from hence it is, that when the Israelites were oppressed by the Egyptians (a) and *sighed by reason of the bondage, and cryed*; then *their cry came up unto God by reason of the bondage*. That which made them to *cry*, made him to *help*; that is, the sore bondage which they suffered. And (b) *If thou afflict the widow and the fatherless* (saith

(a) Exod. 2.23.

(b) Exod. 22.23.

God

God) *and they cry unto me, I will surely heare their cry.* And it is given for a reason of Gods speciall mercy towards Israel,* *because he saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel.* Where, when hee saith, there was not any shut up, he meaneth that there was none, which by shutting up himselfe in some strong hold or Castle could avoid the danger: and when, not any left, he meaneth none of those who were abroad, found any mercy to be spared frō the common calamity. And the whole sentence, There

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* 2 King. 14.26.

Clausi defecerūt, &c. i. Milites & Nobiles, qui se urbium et arcium muris tutabantur, periērunt: & his pereuntibus Reliqui *quoque—— consumpti sunt. Tirin. in* Deut. 32. 36. *v. eundē* 3 *Regum.* 14.10.

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was none shut up, nor any left, is a proverbial speech, noting an utter devastation and ruine. And when the people were in such a desperate and remedilesse condition; then God did relieve them from heaven. (2) Because God hath a speciall *communion* with his people, so that [c] *in all their afflictiō* he professeth himselfe to *be afflicted:* and that [d] *he that persecuteth them, persecuteth him:* and that [e] he who *toucheth them, toucheth the apple of his eye.* And therefore, the more they are afflicted, the more himselfe suffereth in them: and consequently, the readier he will be both to succour them

(t) Isai. 63.9.

(d) Acts 9.4.

(e) Zach. 2.8.

them, and to ease himselfe. (3) because when men are destitute of all help, and hope, and have neither friends, nor meanes, then God may gaine the greatest honour by their deliverance: for it will then appeare to be his worke. So S. *Paul* saith of himselfe & *Timothy*: that they were (t) *prest out of measure, above strength, in so much that they despaired even of life*; and that therefore they *had the sentence of death in themselves, that they should not trust in themselves, but in God, which raiseth the dead.* And the same Apostle saith of himselfe, that God refused to free

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(t) 2 Cor. 1 8,9.

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him from the buffettings of Satan at the preſent, becauſe [g] *his ſtrength was made perfect in weakneſſe.* And wee read of *Gedeon*, that God would not ſave him from his enemies by an armie of two & thirty thouſand men, but he did ſave him by three hundred. And the reaſon is given in the text, [h] *Leſt Iſrael ſhould vaunt themſelves againſt God, and ſay, Mine owne hand hath ſaved mee.* The meaning is, that if they ſhould have conquered, when they had a great armie, they might have aſcribed the victory to their owne ſtrength: but if with an handfull of men they ſhould

(g) 2 Cor. 12.9.

(h) Judg. 7.2.

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should overcome a great host of enemies, all men might see that it was Gods doing, and not their owne endeavour that got them the victorie. And thus God doth use to doe still: hee leaveth men to struggle with the crosse, when their wants are but small, & the meanes competent to provide against them; but mans *extremity* is Gods *opportunity*: when they have no power, then hee sheweth his; & when all helps and hopes from men doe faile them, then is he ready with reliefe from heaven, that his power and strength and mercy may bee seene. And hence we have an ex-

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cellent *meditation* of great cõfort. For if our distres be *small*, our care for it should not be *great*: and if our case grow *desperate*, and remedilesse in respect of humane help, then *the Iudge is at the doores*; and then God is even at hand, to relieve us; & then may wee comfort our drooping soules, as the Apostle did the afflicted Hebrews; (i) *Yet a little while, & he that shall come, will come and will not tary.*

(i) Heb. 10.37.

Meditation 3.

3 Thirdly, it will not be unprofitable for easing of cares, if amidst the evils that we suffer, we call to minde the *good things*, which by Gods mercy we do enjoy; and if, as wee

weigh

weigh our crosses by thinking on the greatnes or grievousnesse of them, so we lay in the other scale over against thē, the mercies that are still continued unto us. For so we may finde perhaps, that our blessings do overweigh our crosses; and therefore that wee have greater cause to praise God that we are so well dealt with, then to grudge or grieve that we are no better. For example, say that we are *sick*, or sore, or maimed: yet wee have meate, and Physick, and attendance, and a soft lodging, which many others as good as our selves do want. Or, we are *oppressed* with great Cap. 4.

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ones, or undermined by Conie-catchers, or slandered by foule mouthes: yet we have some kinde friends to comfort us, and an obsequious family to observe us, and a commodious house to dwell in, all which may refresh us at home, when we have beene molested abroad. Or againe, we are *impoverished* in our estates, and want meanes and maintenance, and we are crossed in our preferments, and suffer repulse in our suits, & are destitute of friends to supplie us: but we have soundnes of limmes, health of bodie, and a right and readie use of our senses, so that we can endure

endure labour, or serve in some places of imployment, and worke for the getting of an honest living. Or yet againe, say, we have *all these* crosses, & none of the other comforts (though who can say so truly?) yet we have the comfort of Gods word, & peace of conscience, and hope of eternall life; and we have God our father to protect us, and Christ our Redeemer to pray for us, and the holy Spirit of them both to comfort us, and the blessed Angels to pitch their tents round about us, and to guard us. Or, if we have not these for our comfort, it is our fault alone that we want them; Cap. 4.

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them, and then we have greater cause to bee solicitous and carefull for the obtaining of these spirituall mercies, then for the repairing of our worldly wāts. And hence we have a *meditation* of great comfort. For if we consider our worldly state, we are not without the testimonie of Gods love toward us in many things: but if we looke upō our meanes of grace, and our hope of glory, and Gods eternall favour in Christ, then wee have greater cause to bheare our selves against all worldly troubles, because God comforteth his people, saying, (k) *Though the Lord give you the bread*

(k) Isai. 30 20.

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of adversitie, and the water of affliction yet shall not thy Teachers bee removed into a corner any more; but thine eyes shall see thy Teachers, and thine eares shall heare a word behinde thee saying, This is the way, walke ye in it. So may every afflicted Christian comfort himselfe in the like manner. Though the Lord have given me *bread of adversitie*, and *waters of affliction*, though hee have laid on me sicknesse or wants, or disgraces, or such like; yet hee hath not taken from mee his Word, his Sacraments, his Ministers, meanes of grace, or peace of conscience, or the light of his countenance: and so

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I may have these, it is no greate matter though I want all other things. For as *David* said, (1) *Lord, lift thou up the light of thy countenance upon us*; and then addeth, *Thou hast put gladnesse in my heart, more then in the time that their corne and their wine increased*: so the Christian soule may say; God hath put more cause of gladnes in my heart, by the enjoying of his favour, and the expectation of his glorie, then if I had had corne and wine & oile, honours and offices and preferments, health & strength and libertie, and whatsoever else appertaineth to the outward man.

(1) Psal. 4. 6, 7.

Cap. 4. *Meditation* 4.

4 It may help to alaie our cares for the world, if wee consider how God hath *alaied* and *tempered* these verie crosses, whereof we complaine. For say, that God hath stricken us with sicknes: yes; but he might justly have stricken us with death. Or he hath laied losses and wants upon us: yes; but he might have left us without any ragge to our backs, or crumme of bread for our bellies, or a dropp of water to relieve our thirst. Or hee hath suffered men to oppresse us, and hale us into prison: yes; but he might have given way to the Devill, to set upon us, and hurrie us into hell.

And

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And finally, whatsoever we suffer, yet it is a great deale lesse then we have deserved, and then God might have laied upon us, if he had rewarded us according to our sinnes. And hence we may have a good *meditation* for our comfort. For in what distresses soever we be, yet we may be glad that they are no worse. And if our crosses seeme grievous to be borne, we may cheare our selves in the Apostles words, [m] *We are troubled on every side, yet not distressed, we are perplexed, but not in dispaire; persecuted but not forsaken; cast downe, but not destroyed.* When *Hezekiah* consider-

(m) 2 Cor. 4.8,9.

red

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sed this, he praised God for it: [n] *Good* (said he) *is the word of the Lord which thou hast spoken*: and, *Is it not good if peace and truth be in my dayes?* which is as if he should have said, God might justly have laied this punishmēt both on me and my children, and his mercie it is, that he doth spare me in mine owne person, and deferre his judgement till afterward. And the Church in the Lamentations, [o] *It is of the Lords mercies that we are not consumed, because his compassions faile not.* And so considering that all our crosses are farre lesse then our sinnes, and that God hath mingled much mer-

(n) 2 King. 20.19.

(o) Lam. 3.22.

cy

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cy in our afflictions, wee have great cause to blesse God, that our *sufferings* are so easie, when our *deservings* have beene so badd.

Meditation 5.

5 Fiftly & lastly, amidst our solicitous cares for the world, we may think whether wee have no greater cause of *taking thought* for our *soules*, which yet doth seldom and little trouble our mindes. For example, Say we have lost our goods, or offended some great man, or endangered our liberties and lives; and this filleth us with anxietie and care: Yea, but have we not lost some measure of Gods Spirit, or offended the

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he Lord of heaven, and endangered our soules & salvation; And where is the thought that we take for these things? This *Meditatiõ* may either serve to shame us for our worldly mindednes, & that we have so much care about these transitorie things: or it may serve to work in us a greater care for our soules; and if that once be increased, our care for the world wil in a like proportion be decreased with it. These be the *Meditationes*, with which if we busie our selves, when occasiõ shall require, they may help to avert our mindes from musing on our worldly griefe, and may mitigate

Cap. 4. mitigate those cares that do too much possesse our hearts. And thus much may serve for the third rule, which is to meditate on such things, as may perswade to patience and equanimitie.

Rule 4. IIII. A fourth and last rule is, that in all our pensive thoughts we *goe to God* for comfort, and still unloade our cares into his bosome by prayer and supplication. For if we cast them upon God, God will ease us of them. Nor will any man think that hath not tryed how much this course may availe to the quieting of a distracted soule, and that either because having

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aving done his durie, he
ay comfort his heart
ith the conſcience of it,
r becauſe having refer-
ed himſelfe to Gods
ercy, he may well hope
hat God will ſupport
im. But whatever the
aſon bee, certaine it is
hat *Hannah* gained great
aſe by it. It is ſaid of her
hat being upbraided
y her adverſarie for her
arrenneſſe, *ſhee wept, and*
d not eate, and her heart
as grieved. Here was her
are and thought-taking
or want of children. But
hen (q) *in the bitterneſſe of*
er ſoule, ſhe went and pray-
d unto the Lord, and wept
ore. Here *Hannah* caſt her
urden upon the Lord, and

(p) 1 Sam. 1,6,7,8.

(q) ver. 10, 11.

un-

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unloaded her cares into his bosom. And the third ly it is added after all that having done her prayers, (r) *she went her way and did eate, and her countenance was no more sad.* Where we may see, that she had no sooner prayed, but she was cheared she had cast her burden upon God, and that eased her heart. And so if we by hearty prayer cast our burden upon God, that will be a readie way to unburden our selves. And therefore, when cares take hold on us, instead of musing we should fall to praying. And then (s) *the peace of God which passeth all understanding will preserve our hearts*

(r) ver. 18.

(s) Philip. 4. 7.

and mindes through Christ Iesus. Cap. 4.

These bee the *Rules*: it now remaineth to applie and make use of them for our selves. And that wee may doe two waies.

1 If we have any *cares* upon us alreadie, wee have hence direction how to *worke* them out: and that is by *opposing* them, as they do arise, and by *diverting* our thoughts upon better objects, & by *considering* what end the Lord maketh of such occasions; & lastly by *unloading* our cares into Gods bosom by supplication & prayer. And if thus wee finde not present ease, yet we must still waite: for many

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many have missed of help, because they have made too much haste. Of *Abraham* wee heard before, that he tooke his sonne and the knife & the wood and the fire, and went three dayes journey, that hee might sacrifice his sonne, where God had appointed: and after he had gone all the way, and staied all the time, and was now at the last cast of killing his sonne; then (& not till then) he found Gods help in the topp of the mount. But now suppose, that *Abraham*, either wearied with the journey, or overcome with griefe, or despairing of future help, had turned back

again

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againe after a dayes journey or two; Or say, hee had sate himselfe downe at the foote of the hill, & with impatient cries had bemoned his uncomfortable condition, what may we think would the issue have beene? Sure it may well be supposed, that by detaining his sonne, hee might have lost him: but certaine it is; that by staying at the *foote* of the hill, he had not found God in the *topp* of the mount. And so, if we make too much haste, & will not expect Gods time, we may outrunne Gods providence, & faile of his protection and mercie. But if wee hold on, in using the

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meanes, and resting on Gods word; wee shall in the end finde the Proverb to bee true, *In the mountaine will the Lord be seene.*

2 If dangers be towards, (and when are they not?) wee may hereby learne how to *prepare* for them, and how to *arme* against them, that they may not affect us with immoderat cares, when they come. And that is, that we settle our selves aforehand so to deale in all our occasions, as the wise husbandman dealeth in his businesse. He diggeth, and dungeth, and ploweth and soweth, and when he hath done his daies worke, betaketh himselfe to his night

nights rest, & leaveth the growing of the corne, and the ordering of the weather to Gods care, and providence. And so should we resolve to doe. For example thus; If sickness shall befall us, wee will goe to the Physician for counsell, and use such druggs and diet as may be convenient, and provide such Attendants as may supply us with necessaries; & this is as the sowing of our seed: and when this is once done, then we have done our dayes worke; and therefore will lie our selves downe in peace and let God alone with the issue, in whose hands onely it is. And the Cap. 4.

Cap. 4. like course we should resolve upon, in all other the like cases; if we shall be slandered by foule mouths, undermined by cunning heads, oppressed by potent neighbours, endamaged in our worldly estates, or whatsoever other crosse we shal meete with; we will first sow our seede, and then take our rest; first use good meanes, and thē trust God with the successe: and he that hath promised help, before we did aske, will not faile to performe it, whē we think not on it. And if thus we prepare our selves before the crosse cōmeth we shall be the more free frō cares, when it is come. For nothing

thing is more availeable, then courage in ſuch caſes; and a reſolutiõ aforehand, will by Gods help make us ſtedfaſt, when the ſtorme is upon us: nor will God be wanting to afford us his help, if we be not wanting in uſing of the meanes. For that belongeth to us alſo, which was ſpoken to *Solomon; Vp & be doing: and the Lord will be with thee.* Now the God of all mercie, and goodnes guide our hearts in the doing of our duties, & bleſſe our labours with ſucceſſe and comfort, and ſo free us from cares of the world, that we may ſerve him without diſtraction all our daies. *Amen.*

Cap. 4.

1 Chron. 22. 16.

Contentment IN GODS GIFTS OR Some Sermon Notes leading to equanimitie and contentation.

BY HENRY MASON Parſon of *S. Andrews Vnderſhaft London.*

LONDON, Printed for JOHN CLARKE, and are to be ſold at his ſhop under *S. Peters* Church in *Cornhill.* 1634.

Confirmation

IN

GOD'S GIFTS

OR

Some Sermon Notes

BY

CONTENTMENT IN GODS GIFTS.

IOHN 20. 3, 4, 5, 6.

Peter therefore went forth, and that other Disciple, and came to the Sepulchre.

So they ran both together, and the other Disciple did outrunne Peter, and came first to the Sepulchre.

And hee stooping downe and looking in, saw the linnen clothes lying, yet went he not in.

Then cometh Simon Peter following him, and went into the Sepulchre.

THis chapter doth especially cõtaine the Manifestation

of *Christs Resurrection*: and that is here set out by 3 sorts of Proofes. 1 By sensible *Tokens*. 2 by the *Testimonie* of Angels: and 3 by the *Apparitions* of our Lord himselfe.

The sensible *Tokens*, which are one proofe of Christs Resurrection, are these (1) The stone rolled away. (2) the grave open: (3) the bodie removed; and (4) the linnen clothes left behind in the grave: And these are described in the ten first verses. Where we may more particularly consider how they were represented, first to *Mary Magdalen*, in the two first verses; and then to

and

and *Iohn*, in the eight verſes following: which is that parcell of Scripture, which I have now taken for my Text.

And herein we may note foure things concerning theſe two Apoſtles. (1) Their *diligence* in ſeeking after Chriſt. v. 3, 4, & part of the 5. (2) Their *happines* in finding cleare Tokens of his Reſurrection, *Hee ſeeth the linnen clothes lie, &c.* v. 6, 7, and part of the 8. (3) The benefite that they reaped hereby for the bettering of their faith. *And he ſaw and believed: for as yet they knew not &c.* v. 8, 9. and (4.) The Conſequent or concluſion of this paſſage,

Then

Then the Disciples went away againe to their owne home.

Thus ye have the analysis and coherence of this Text. I now goe backe againe to consider more distinctly of the particulars, and first of the *diligence* of these Disciples in seeking after *Christ*, expressed in these wordes; *Peter therefore went forth, and that other Disciple*, &c. In which words I consider againe two things. 1 Their joynt & agreeing endeavours; *Peter went forth and that other Disciple, and came to the sepulchre: so they ran both together.* 2 Their severall & disagreeing performances; *The other Disciple*

ciple did outrunne Peter and came first, &c. The sum and scope whereof is this, that *John* ran faster, and came sooner, & *Peter* went further in, and considered better of the things that had happened.

In all which passage the words are so plaine and easie, that I may say of the, as S. *Augustin* did of another Text of the Gospell [*Auditorem magis atque factorem, quam Expositorem desiderant*] they need no *exposition* to unfold them, they requir rather *attention* to marke them, and *obedience* to doe that which we are taught by them. And therfore without insisting on the words, I come to consi-

Aug. de Tempore Ser. 205. pag. 324. C.

consider of some Notes.

1 *Note.* 1 And first, I note that the Disciples of Christ had *difference of gifts*; and though they were but two and both of them Apostles, yet they were not qualified alike. The Text saith, that *John* did *out-run Peter*, and came sooner to the sepulchre; but that *Peter* went further in and observed all things better: and from hence learned men doe gather, that *John* was more quick, but *Peter* more staied: and out of other Texts of the Gospell I may adde further, that *John* was the *beloved Disciple*, and one of Christs kindred; but *Peter* was the *head scholar*, and is named

first

first among the Apostles. And frō hence I observe, that

Good men are not alike endued with all good parts. And herein I say two things, 1 That good men are not alike qualified among thēselves, as in this place *Peter* was not so quick as *Iohn*, nor *Iohn* so solid as *Peter* was. 2 That one man is not alike qualified with all gifts, as here *Iohn* was very speedy in running to the Sepulchre, but not so warie in observing what had happened. Of both these severally, and by themselves.

Observ.

1 Good men are not alike qualified, one as another is. For confirmation

Obs. 1.

tion hereof my proofes shall bee of two sorts, 1. From particular examples: and 2 from generall testimonies.

1 *Proofe.* I. And first for particular examples, we finde that there were many good kings in the land of *Iudah*, but *none like Iosiah and Hezekiah.* 2 King. 18.5. and 2 King. 23.25. and many *meeke* men no doubt there were among the Prophets and people of God, but *none like unto Moses.* Num. 12.3. and many perfect and upright men in the world, but *none like unto Iob in all the earth.* Iob 1.8. and many sincere and *well minded*, in the Christian Church, but *none like minded*

ed

ed to Timothie. Phil. 2. 20. And so when the Lord speaking of his fierce anger against the land, saith that *if Noah, Daniel & Iob were in it, they should deliuer but their own soules by their righteousnesse*: he implyeth that these were three principall men, such as the world had few like them in righteousnesse and holinesse of life. And when S. *Paul* saith of *Iames, Peter* and *Iohn*, that they were esteemed *pillars* in the Church: he implyeth, that they were principall Teachers, and prime Apostles, and men of speciall worth and account. And when S. *Luke* saith, that the Apostles and Elders did send cho-

(a) Ezek. 14. 14.

(b) Gal. 2. 9.

(c) Act. 15. 22.

chosen men of their company, namely Barsabas and Silas, who were chiefe among the brethren: he meaneth that they were knowne to be men of speciall fidelity and trust. And * Erasmus noteth the like difference of gifts in the ancient Fathers of the Church. And by these and such like examples it appeareth: that all good men are not qualified alike.

II. Secondly, for testimonies of Scripture; I will onely consider that of the [a] Apostle, where he saith, *To every one of us is given grace according to the measure of the gift of Christ*: and that of our Saviour (b) in the Parable, where it

* Simile discrimen ingeniorum in viris sanctimoniâ claris. In Athanasio admirabilis quædã fuit solertia, & œconomia: in Cypriano fidei ardor: in Basilio sublimis animus mira comitate temperatus; in Chrysostomo docendi studium, ambitionis & ostentationis odium; &c. Erasm. Eccles. hist. l. 2. pag. 760.

a Proofe.

(a) Ephes. 4. 7.

(b) Mat. 25. 15.

it is said, that the Master of the house, (in whose person God Almighty is deciphered,) *gave to one servant five Talents, to another two, & to another one, to every man according to his severall ability.* In these passages I note three things. The severall persons, to whom God conferreth his gifts: to one, and a second, and a third, *to every one of them*; saith our Saviour: or (as the Apostle speaketh) *to every one of us*, who bee Gods servants. The different gifts bestowed on these persons: *To one he giveth one Talent, to another two, and to another five*, and to every one a measure of grace and of good

good things. 3. The proportion, that God observeth in bestowing these gifts of his: it is, saith the Apostle, *according to the measure of the gift of God*. i. According to that measure, which God is pleased to give: (or as our Saw our speaketh) it is *according to every mans severall abilitie*. i. He giveth such and so much as thee seem every man is fit to make use of for Gods glory, and the common good. Both proportions are just and right; and both of them should bee joyned together in this sort: God bestoweth his gifts upon men in a different kind and measure, even according

ing as himselfe pleaseth;
so hee pleaseth to be-
stow them, as hee seeth
men are able to use them
for the good of his Church
and the glory of his name.
Those briefely bee the
proofes: by which it ap-
peareth, that as the (a) Apo-
stle saith of *Starres* in hea-
ven, though all be glori-
ous in their kind, yet that
one starre differeth from an-
other starre in glory: so
we may say of the Saints
on earth, that though
all of them bee *holy* and
righteous, yet one differ-
eth from another in
grace and goodnesse.
And so much for proofes
and declaration of the first
point.

(a) 1 Cor. 15.41.

2 The

Obs. 2. 2 The second is, that the same man is not alike gifted with all good things. For confirmation hereof,

1 *Proofe.* I. My first proofe shall bee from the Text of the Apostle, 1 Cor. 12. 4. &c. *There are diversities of gifts, but the same Spirit: and there are differences of administrations,* &c. and verse 8,9. &c. *To one is given the word of wisedome, to another the word of knowledge,* &c. and verse 17. *If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?* and verse 29. *Are all Apostles? are all Prophets?* &c. In these words the Apostle doth

doth at large ſet downe the point in hand: but more particularly we may note that he declareth it three wayes, 1 Affirmatively, whē he ſaith, *There are diverſities*, &c. 2 Negatively, when hee ſaith, *Are all Apoſtles*, &c? 3 By way of compariſon or ſimilitude, when hee ſaith, **For as the body is one, and hath many members*, &c. and, *If the whole body were an eye, where were the hearing?* &c. which is, as if hee ſhould ſay, It is in the myſticall Body of Chriſt, as it is in the naturall bodie of a man. In the naturall bodie there are many members, and every member hath its ſeverall office,

*verſ. 12.

fice, differing and distinct from other. For *the eye* hath the faculty of *seeing*, but not of hearing or smelling; and the *eare* hath the faculty of *hearing*, but not of seeing, or speaking; & the *nose* hath the faculty of *smelling*, but not of seeing, or hearing, or talking, &c. And so in the body mysticall: the offices of men are different, one is a *Minister*, another is a *Magistrate*, another is a *Merchant*, & another a *Tradesman*, &c. 2 Their intellectuall gifts are different: one hath a good wit, but not so good a judgement; another hath a sound judgement, but not so ready a wit; and a third hath

hath wit and judgement, but wanteth memory and utterance. And lastly their graces of sanctification are different: one is more zealous, another is more settled, a third is more undainted, a fourth is more freehearted, &c. and every where we may see that verified which the Apostle hath said, *Every man hath his proper gift of God, one after this maner, and another after that.* 1 Cor. 7. 7.

II. A second proofe may bee from experience, and examples of all ages. In Scriptures wee finde that *Rachel* was *faire*, but not *fruitfull*; and that *Leah* was *fruitfull*, but not *faire*. Genes. 29. 17, 31. And so

Moses was *prudent*, but not *eloquent*. Exod 4. 10, 16. And *Solomon* was *wise*, but not *chast*. 1 King. 3. 12. & 11. 1. Againe *Nabal* was a *rich man*, but hee was a *foole*. 1 Sam. 25. 2, 25. *Iephtah* was a *man of valour*, but *hee was a bastard*. Judg. 11. 1. and *Naaman* was *a great and an honorable man, but hee was a Leper*. 2 King. 5. 1. And in our dayes wee see some are rich but foolish, and some are wise, but unfortunate, and some are wittie, but unsetled: and some have one gift, & some another, but no one man hath all.

These be the proofes: the point will yet be more plaine, and more fit for

uſe and application, if we conſider the reaſons, why God hath thus diſpoſed of his gifts. And they bee theſe and ſuch like.

Reaſon 1. One reaſo, why God doth thus differently diſtribute his gifts, may bee, becauſe he would ſhew himſelfe as a free *Doner*, ſo a wiſe *diſpoſer* of all things. For if one man ſhould have all abilities, & others few or none of any worth; or if all men ſhould have the higheſt and beſt places, and the other gifts ſhould lie undiſpoſed of: the world might ſeeme to bee guided either by blinde fortune, or fatall neceſſitie; but providence and wiſ-

dome in fitting all things, one for an others use, there could none be seen. For as the Apostle saith, *If the whole bodie were an eye, where were the hearing? and if the whole were hearing, where were the smelling?* so if all the commonwealth were Kings, where were the Subjects to be governed by them? and if the whole Church were Bishops, where were the Pastors, or where the flock that should bee fed by them? and if all Citizens were Aldermen, where were the Commoners? and if every freeman were a Merchant, where were the shop-keeper, and the

Shooma-

Shoomaker, and the Taylor, and the Water-bearer, and the Scavenger? For there is not the meaneſt and moſt deſpicable of all theſe, but hath his neceſſarie uſe; ſo that the greateſt or the wealthieſt Potentate cannot tell how to be without them. But now that men have their ſeverall offices and their ſeverall abilities, by which they are fitted each for anothers ſervice, and all for the beautie & benefit of the whole frame, it is a plaine argument, that the hand of Divine providence had the diſpoſing of theſe things; and that God it was, who hath thus *Divided to every man*

severally as he will, as the Apostle speaketh 1 *Cor.* 12.11.

Reason 2. A second reason may be, because God would have men to take notice both of their *gifts* and of their *defects*; that by the one they might learne humilitie, and by the other thankfulnesse. For if any man had all good parts, he would be too proud of his perfection. And as * *Nebuchadnezzar*, when he *was become strong*, and *his greatnesse reached unto heaven*, and *his Dominion to the end of the earth*: then he exalted himselfe against God, as if all his greatnes had beene of his own pro-

(a) Dan. 4. 22, 30. Dan 5, 18, 19.

procuring: *Is not this* (saith he) *great Babylon, that I have built for the house of the kingdome, by the might of my power; and for the honour of my Majestie?* so, if any of us had all or the most abilities, wee would presently conceit, that we had no great need of any further help; and that wee needed not to pray for supply of Gods favour, who had so much of our owne already. Againe, if any man were destitute of all Gods Mercies among his neighbors; he would want matter to blesse God for. But now that God hath given unto men a measure of good things; and hath tempe-

red their gifts with many other defects: it is easie to see, that they are both indebted to God for that which they have, and stand in neede of his dayly favour for supplying of that which they want. And consequently, this different disposing of Gods gifts, may teach us both to think *humbly* of our selves, and *thankfully* of God.

3. A third reason may bee, because God would give men occasion of *mutuall love* and charity each to other. For if one man had all things, hee would neither have neede to receive help from others, nor care to doe good unto

unto them, of whom he had no neede. But now that one man hath one abilitie, and another man another abilitie; and no man hath all, nor any man nothing: men are hereby made fit, both to do good to others, and to receive good from them back againe. This the Apostle observed in the parts of mans body: that *the eye cannot say to the hand, I have no need of thee; nor the head to the feet, I have no neede of you:* but that *God hath so tempered the bodie together, that there should be no schisme in the body, but that the members should have the same care, one for another.* 1 Cor. 12. 21, 24, 25

And ſo we ſee it is: for the eye *ſeeth*, not for it ſelfe onely, but for the whole body; and the eare *heareth*, not for it ſelfe, but for all the other members; and ſo the ſtomack doth *concoct* meate, and the liver makes *blood*, and the heart engenders *ſpirits*, and the feet *move* themſelves, and each one doth his proper office, not for his owne uſe but for the uſe of all the other parts: and by this meanes every one enjoyeth all the perfections that all the reſt have. And ſo it is in the civill bodie: The King enacteth Laws, conſtituteth Judges, muſtereth ſouldiours; it is not for

for his owne safetie onely; but for the safetie of the whole Realme, without whose welfare he could not long enjoy his Crowne. And so the Preacher studieth the Scriptures, not onely to enforme himselfe, but to instruct others; and the Counsellor studieth the Law, not onely that hee may plead for himselfe, but more especially for his Clients, and the Shoomaker maketh shooes, and the Taylor garments, and each artificer the worke of his calling, that when they have done their worke they may disperse their own commodities abroad, and by the sale of them

them supplie themselves with the commodities of other Trades, wherein they have no skill.

And hereby it appeareth that there is great reason and much wisdome to bee seene in this variety and difference of Gods gifts: it remaineth now onely, that we make a right use of it. And it may serve us for two uses: 1 Wee may learne contentation with our owne place and gifts: and 2 We should set a due valuation of the gifts bestowed on other men, without grudging or repining.

Vse 1. 1. Wee should hence learne to be *contented* with that place in which God hath

hath ſet us, and with thoſe gifts, which God hath beſtowed upon us. For if God have diſpoſed his gifts in different manner for ſuch good and important reaſons, and more eſpecially in ſuch provident ſort, as is moſt for our owne advantage; then wee have great cauſe to let God alone with his owne both wiſe and gratious dealing. This leſſon is moſt applicable to Murmurers and impatient people, ſuch as are diſcontented with their owne lot, and grumble at the welfare of others. Such were thoſe *Laborers* in the Goſpel, who having received their full paie, yet

Mat.20.11

yet *murmured against the Master of the house*, because hee had given as much to them that *wrought but one houre*, as he had done to themselves; who (as they say) *had borne the burden and heate of the day*. And such are they in our daies, who grudge to see their equals preferred, & themselves sit still, where they were; or to see their neighbors thrive in wealth, and themselves to goe slowly forward; or to see others respected abroad, when themselves are passed by and neglected. And not unlike to these are they also, who grudge against God, because their places are meane, and their mainte-

maintenance too ſmall for men of ſuch parts and abilities. Such men for ſtilling of their querulous natures, ſhould conſider theſe three things.

1 That they have no right to that, which they do ſo greedily deſire. For all things are Gods, and he may diſpoſe them at his pleaſure. *The earth is the Lords, and the fulneſſe thereof.* Pſalm.24.1. *Every beaſt of the foreſt is his*; and *the cattell*, that be *upon a thouſand hills.* Pſal.50.10. *The ſilver is mine, and the gold is mine, ſaith the Lord of hoſts.* Hagg.2.8. And, *Thine* (ſaith David) *O Lord, is the greatneſſe, and the power, and the glorie, and the victorie*

victorie and the Majestie: for all that is in the heavens and in the earth is thine: thine is the kingdome, O Lord, and thou art exalted as head above all. 1 Chron. 29.11. And if all be Gods, why doth man laie claime to any thing, as his due? Or, if nothing bee due to him, why should hee grudge for want of that, whereto he hath no right? Sure it was a reasonable speech of the good-man of the house, when he answered the grumbling *Labourer, is it not lawful for me to doe what I will with mine owne?* Mat. 20. 15. And so if any of us shall murmure, because others are advanced to offices,

offices, when we sit still in our place below; God may answer us with the like reason, *Is it not lawfull for mee to doe what I will with mine owne preferments?* And if any grumble, because others grow rich, when themselves remaine poore, God may answer them, *Is it not lawfull for me to doe what I will with mine owne riches?* And if againe they shal grudge, because others are esteemed and themselves are neglected, hee may answer, *Is it not lawfull for mee to doe what I will with mine owne honours?* And finally, if our present state content us not, but that wee grumble for more, then

then God hath thought good to give; he may still reply, (and the answer is full of equitie and reason) *Friend, I doe thee no wrong: may not I doe what I will with mine owne?* And sure every man would think him a proud & presumptuous Begger, that should prescribe to his Benefactor, what and how much hee should bestow upon him. And therefore if any should grudge, because he hath no more, God may challenge him as an Incrocher upon his right.

2 Malecontents should consider, that the things which they have, how small soever they seeme,

are the *free gifts* of Gods mercy; the leaſt whereof themſelves did no way deſerve, and for everie one of them they owe praiſes and thankeſgiving. For *what haſt thou* (ſaith the Apoſtle) *that thou haſt not received?* 1 Cor. 4.7. and *David* when hee and his people had given liberally to the building of God houſe, *All things* (ſaith he) *come of thee, O Lord, and of thine owne have wee given thee.* 1 Chron. 29. 14. And if all the good things, wch we have already, bee the gifts of Gods free bountie; then in all reaſon wee ſhould rather give thankes for what we have, thē grudge for that which

which wee want. With this consideration *Moses* represſed the *murmuring* of *Korah* and his company, *Seemeth it but a small thing unto you, that the God of Israel hath separated you from the Congregation of Israel, to bring you neare unto himselfe, to doe the service of the Tabernacle of the Lord, and to stand before the Congregation, to minister unto them? And hee hath brought thee neare unto him, and all thy brethren, the sons of Levi with thee: and seeke yee the Priesthood also?* Numb. 16. 9, 10. And so, if any shall murmur for want of greater preferm̃et, I may say unto them in the phrase of *Moses*,

God

God hath done well for you already: he hath put you into a calling among his people, in which yee may live like honeſt men, and by ſerving God therein may obtaine eternall life. *Is this but a ſmall thing?* will nothing content you, unleſſe you may be Counſellors, or Barons, or Juſtices, or ſome great Commanders? And if any grudge for want of greater wealth, I may ſay, God hath given you competent meanes, ye want not bread and water to feed you, nor clothes to hide your ſhame. And *think ye this but a ſmall thing?* will nothing content you, unleſſe yee may have a Gentle-

Gentlemans Lands, or an Aldermans wealth? And againe, if any ſhall repine, for want of more health and ſtrength of body; I may tell them, God hath given you your life, and preſerved you many daies, and continued unto you your ſenſes and memories. And *ſeemeth this but a ſmall thing?* will nothing pleaſe you, unleſs ye may have the ſtrength of a ſouldier? And the like may bee ſaid of all other the like caſes: ſo that if any grudge for want of greater or better gifts, God may challenge him, as a neglecter of greater mercies then hee is any way worthy of.

3 Such men ſhould cõſider that God beſtoweth his bleſſings, as with great difference, ſo with much wiſedome and mercy. And 1. with much wiſdome, becauſe he ſo ordereth them, as that each one ſerveth for the good of another; ſo that it is far better there ſhould bee ſome *Artificers*, and ſome *Labourers*, and ſome *Servants*, then that all ſhould be *Gentlemen*, or Officers of State. And 2. in great mercie, becauſe hee hath not onely given us the uſe of other mens gifts, but alſo becauſe hee doth fit us with thoſe gifts for our ſelves, which are moſt convenient for our condi-

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tion. Wee reade of the great houſeholder (and this houſeholder is the Lord of heaven:) that having called for his ſervants, that he might deliver to them his goods to trade with; he *gave to one five talents, and to another two, and to another one*, and *to every one according to his ſeverall ability* Mat. 25. 15. wch ſpeech implyeth thus much, that he that received *one talent*, was not able to imploy two to his Maſters profit; and hee that received *two*, was not able to deale with five: for every one had his meaſure *according to his ability*. And the meaning of this parable is to teach us, that God dealeth

dealeth so with us in disposing of his gifts. Hee storeth his servants with gifts according as hee seeth they are fitted to use them. For example, Hee giveth to some men, *great wealth* and much riches, as hee did to *Abraham* and *Iob*; and to others *much honour* and authoritie, as he did to *Ioseph* and *Daniel*; and to others *much strength* and valour, as hee did to *Sampson* and *Ieptah*. And this he did in great wisedome and mercy, because hee saw these men were fit to doe good with these gifts; as namely *Iob* with his wealth, fed the poore, clothed the naked, made the widowes heart

Iob 29.12, 13.15,16. & 31.16, 17,19.20.

(a) Gen. 41 56, 57. —47. 25. —50. 20.
(b) Iudg. 15 18.

to rejoyce, &c. And (a) *Ioseph* by his authoritie was a meanes to *save much people alive*. And (b) *Sampson* by his great strength wrought *great deliverance* for Israel. And so now a dayes when God giveth wealth, and honours, and strength unto men; wee may well suppose, that he had made those men able to use these gifts to good purpose, saving that men out of their corrupt hearts doe many times pervert the right use of Gods gifts. And so on the contrary, God giveth to some men but little wealth; and hee hath reason for it, because if they had much they would abuse it to

pride

pride or to oppression, or to hinder themselves in holy duties. To others he giveth a low or a meane place among their Neighbours, and it is, because if they had a place of authority, they would abuse it, either to serve great mens turnes, or to oppresse poore men in their causes, or to do injustice to their Neighbours. And to others God giveth a weake constitution, and a sickly body; and it is, because if they had greater strength, they might abuse it to intemperancy, or unclean lusts; or would take occasion by it to grow presumptuous of long life, & careless of heaven and

ſalvation, or to challenge the field upon everie idle quarrell. Now, if in ſuch caſe God deny us theſe things of the world, becauſe he meaneth us more good by the want of them, then we could have had by their uſe; then we have great cauſe to bleſſe God, as for giving the other good things which we doe injoy, ſo for denying us theſe ſeeming good things, which we did deſire. Thus *David* did, *It is good for me* (ſaith he) *that I have beene afflicted, that I might learne thy ſtatutes.* Pſal. 119. 71. and ſo ſhould every one of us think and ſay; It is good for mee, that I am a *pri-*

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vate man, that so I may serve God and bee free from the tentations of greater places; and, It is good for me that I have a *meane estate*, that so I may serve God without the cares and distractions that great riches do bring with them. And, It is good for me that I have a *sickly* body, that so I may remember mine end, and prepare for my departing out of the world. And so in all other cases: if wee do not neglect our owne mercies, that state is best for us, which God doth allot unto us: and if our provision had been better in the world, our condition might have beene

worse toward God.

Thus much for the first use of these Doctrines.

Vse 2. 2 The second is; Wee may learne hence how to price and esteem the gifts of other men; namely that wee acknowledge their due worth and value, whersoever, or in whomsoever wee finde them. For if God do distribute his gifts in such manner, and with such wisedome as hath been shewed; then either to deny them, where they are, or to debase them below their worth, were no better then to thwart God in an especiall worke of his providence and wisdome. This, as also what our duty

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is herein, wee may learne by S. *Peter*. He, when the Jews, out of their zeale to their own Nation, *con-tẽded* with him for that he had converſed with *Cornelius* & his cõpany, ſaying, *Thou wenteſt into men uncircumciſed, and didſt eate with them: Peter* made this apologie for himſelfe, That God by a viſion and a voyce from heaven had taught him, that himſelfe had cleanſed thoſe men, & that *Peter* therfore ſhould not eſteeme them as *polluted* and *uncleane*; and that for further proofe hereof he had *powred on them the Holy Ghoſt, as hee had done upon the Apoſtles in the beginning*: and then he ad-

deth, *Forasmuch then, as Godgave them the like gifts, as he did unto us, who believed on the Lord Iesus Christ; what was I, that I could withstand God?* Acts. 11. 17. In this passage wee may note three things. (1) That God had shewed extraordinarie mercy to these Pagans. They were *aliens from the Commonwealth of Israel*, and strangers to the Covenant of grace; and yet God had now equalled them to the best of his servants: hee gave them the *like gift* of the holy Ghost, as he had done to his Apostles. (2) That S. *Peter* seeing this gracious gift of God toward them, acknowledged

ledged them for his brethren, partakers of the same grace; though this were a disparagement to his owne Nation, whose glorie it was to bee Gods peculiar people. (3) That if S. *Peter* had done otherwise, if hee had still accounted them *Aliens*, and forborne their companie, as Infidels, and denied them baptisme, the seale of Gods covenant, in so doing hee had *withstood* God. And the like should be our resolution also. If God have given any gifts or graces to any of our neighbours; whosoever the men, or whatsoever the gifts bee, though they breede us prejudice in

our credit, or in our estate, or in our preferment, yet if we sleight, or debase, or denie them, we do, what in us lieth, oppose & *withstand* God in his gratious proceedings. And therefore, as it is said of those Jews, who at first contended with *Peter*; that when they had *heard* his defense, *they held their peace, and glorified God* for his mercy to the Gentiles; so should wee doe. If it do appeare, that God hath enabled any, though one of our inferiors, with some eminent gifts; wee should cease grudging; wee should rather glorifie God for his mercy toward the. A dutie, which

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if it were well learned by us all, it wou'd preſerve our neighbors frō wrong, and our ſelves from ſinne. And that wee may both learne and performe it the better, I commend both to you and my ſelfe theſe three rules following.

1 rule. If God have beſtowed any ſingular bleſſing on any of our brethren, though the height hereof may over-ſhadow us; yet we ſhould readily acknowledge it, to Gods glory who gave it, and to the praiſe of them that do enjoy it. Thus the people of the Jews did in our Saviours time. For when they ſaw Chriſt to heale a

Palſey

Palsey man by his bare word, *they marvelled, and glorified God, who had given such power unto men.* Matt. 9. 8. and Matth. 15. 31. when *the multitude saw the dumb to speake, the maimed to bee whole, the lame to walke, and the blinde to see, they glorified the God of Israel.* And in the Christian Church, when the Disciples *heard*, that *Saul* of a *persecutor* was become a *Preacher, they glorified God in him.* Gal. 1. ult. and Gal. 2. 9. *when* the Apostles, *Peter and Iames and Iohn perceived the grace that was given to Paul* after his conversion, they, though this might obscure their owne glory, yet *gave him*

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the right hand of fellowship, & joyned with him in the worke of the Miniſterie. And ſo ſhould we doe alſo. If wee know of any man, who out of his learning and depth of knowledge is able to unfold obſcure points in Divinitie; wee ſhould acknowledge his gifts and praiſe God, who hath given ſuch a gift unto men. And if we meete with another, who though he have no deepe learning, yet hath a readie tongue and can apply Scriptures to the ſtirring of the conſcience; wee ſhould acknowledge that gift, where we finde it, and give God the praiſe for beſtowing ſuch gifts upon

upon men. And if we happen upõ a third who hath a ready wit to take the preſent occaſion of doing good, or a ſteedie memorie, that can readily recount what he hath heard or read; wee ſhould acknowledge his happineſs that hath it, and praiſe Gods bounty that did give it. And ſo, if wee ſee a Magiſtrate, who hath wiſedome to diſcerne the truth, and conſcience to judge aright; or if wee meete with an Artificer that is pregnant in his Art, or any profeſſor that hath ſkil in his profeſſion: wee muſt not denie or diminiſh Gods bleſſings in them, for feare leſt they

diſpa-

disparage us; but rather blesse God who hath given such gifts unto men.

And this indeed is our dutie: but what is our practice? Surely *Moses* & *Aaron* were appointed by God to be Governors to his people; the one for ordering the Church, the other for governing the Commonwealth; & both for the safe leading of the people into the promised Land: but *Korah* and his Companie grudged them this preeminence. *Moses* and *Aaron*, said they, *ye take too much upon you all the Congregation is holy*, as well as ye. *Num.* 16.3. And so in our daies, some will acknowledge no Bishop in the

the Church, nor scarse any King in the Commonwealth; but, as if they were men that had no master, they reproach the one, and contemne the other. But if wee descend lower, *Iacob* obtained a better blessing then his brother had, and *Esau* hated him for it. *David* had more honour given him, then *Saul* had, and *Saul* eied him and envied him for it. And *Ioseph* was more favoured of his father, then his other brethren were, and they maligned him, and stripped off his coate, and sould him into Ægypt. Nay, (which is yet more, and more wicked) *Abel* offe-

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red a more excellent sacrifice then Cain did, and was better accepted then he was; and therefore *Cain* hanged downe the head, and was *wroth* with his brother, and in the end murdered him. And *wherefore slew he him?* saith S. *John:* and he answereth the question with his owne words, *because his owne workes were evill, and his brothers righteous.* 1 Io. 3. 12. And so is it among us. The Courtier envieth his fellow, if hee stepp into an office sooner then himselfe. The Citizen envieth his neighbour if by good husbandrie hee grow richer thē himselfe. The Rich man envieth those

thoſe of his owne rank, if they bee more liberall and free-hearted then himſelfe, yea & the Pariſhioner envieth his or her pew-fellow, if they be taken up to an higher Seate then thēſelves. And (which exceedeth in impietie & ſin) the profane man hateth every man about him, if hee be more charitable in doing good, or more conſcionable in catechizing of his childrē, or more conſtant in holy duties with his familie. And why, but becauſe *his owne workes are evill, and his neighbours good?* And what then may we ſay of ſuch men, but that if God be good in beſtowing his gifts

gifts, these men are wicked that maligne and debase them? Our rule is, If any man excell in any gift, in sharpnesse of wit, in readinesse of speech, in uprightnesse of life &c; wee should blesse God, who hath bestowed such a gift on one of our brethren, the benefit whereof may redound to our selves also.

2. A second rule is, If we see any, though otherwise much our inferiour, yet that he is gifted in some one kinde better then our selves; we should acknowledge him therein to be our *superiour*, because God hath pleased to make him so; and not disdaine

disdaine to receive help from him in that wherein he is above us. Thus *Apollos* did, of whom S. *Luke* relateth thus; *A certaine Iew named Apollos, an eloquent man and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord, and being fervent in the Spirit, hee spake and taught diligently the things of the Lord, knowing onely the baptisme of Iohn. And he began to speake boldly in the Synagogue: whom when Aquila & Priscilla had heard, they tooke him unto them, and expounded unto him the waie of God more perfectly.* Act. 18. 24, 25, 26. In this passage we may consider

sider (1) the faculties or abilities of this man, Hee was *an eloquent man, migh-ty in the Scriptures, fervent in the Spirit*, and one that taught Christ diligently and *boldly*: great blessings and principall gifts of God. (2) Wee may consider his defect, notwithstanding these great gifts: He *knew onely the Baptisme of Iohn*. i. he had not beene taught, nor did know more of Christ, than what Iohn B. was woont to teach them that came to his baptisme: and that was but a little in comparison either of that which Christ himselfe did teach while hee was on the Earth, or which the holy Ghost had

infused

infused into the Beleevers, after Christs Ascension into heaven: so that *Aquila* and *Priscilla*; a plaine couple of Christians, brought up at an handicraft; knew more of the grounds of Christianitie, then this learned man did. *Apollos* was otherwise of farre better parts; yet in this point hee came short of an Artificer and his wife. (3) We may note the behaviour of these good people in this case. *Apollos* joyned himselfe to *Aquila* and *Priscilla*, and they *expounded unto him the way of God more perfectly*. Though hee were a learned Divine, yet hee scorned not to learne more

more from them that were much short of his learning. And so should wee doe. The deepe Scholar should not disdaine the plaine Preacher: but rather learne of him, if he can apply a Scripture better then himselfe. And the popular Preacher that carieth multitudes after him, should not maligne the better learned, but rather learne of him, if he can dispute more solidely then himselfe. And the rich Citizen and the great Merchant, may not contemne the direction of their poore neighbor, but learne frō him, if he have more skill in some cases then they, which be his superiours,

periours, have.

And this is our dutie in this case: I would might say that so is our practice also. But *Solomon* telleth us, that when *City* was *besieged*, without strength to hold out, *poore man by his wisedom delivered the Citie*; but withall that there was *none that remembred that poore man*; and then he addeth further, as a daily experiment, that *the poore mans wisedome is despised, and his words are not heard*. Eccles, 9.15,16. implying hereby that the poore mans wisdome, is not only forgotten, when he hath done good by it; but that it is neglected also, when he

he giveth good counsell for the present occasion. And so we finde in the Gospell, that Christs doctrine was contemned, because his parentage was meane. *Luke* 4. 22, 24. And just so it is now a dayes: many a mans good counsell is despised, because himselfe is of meane place, and despicable condition. And in this respect wee have just cause to blame many men, but their pride is intolerable, who think they may reproch their Reverend fathers, because God is *no Accepter of persons*; and yet despise their brethren, because they are somewhat younger in yeares, though

no whit their inferiour in gifts. Our rule is, that though a man be otherwise our inferiour, yet if he have some one ability in which we come short of him; we should therein acknowledge him to be our better, and not scorne to make use of his gifts for our owne good.

3 A third rule is, If any man bee much our inferiour either in calling or in graces; yet we may not despise his meanenesse, because of our greater and better endowments. For if God in wisedome did see it fit, and in mercy hath so appointed it for the cōmon good, that one should have hath a lower

place, and ſome meaner gifts, and another ſhould have both an higher calling, and better endowments: it will be our wiſdome; I am ſure, it is our dutie, to acknowledge Gods providence and goodneſſe, as well in the meaner, an in the greater and more honourable callings. My meaning is not, that the labourer ſhould be equalled with the Maſter-workemā, nor the ſerving man with his Lord or maſter, nor the artificer with the Merchāt, nor the Commoner with the Alderman. No; God (as I ſaid before) hath made a difference, and ſet a diſtance betweene them:

and farre be it from mee, to breake downe Gods pale and partition wall. I wish that every one may enjoy the eminẽcie, that God hath bestowed upon him: but I say withall, that the poorest hath his station and his place among his neighbours, which because God hath invested him into, men may not without sinne thrust him out of it. For example, the poorest man that is, hath three prerogatives given him from God. 1 God hath made him a man, endued with a reasonable soule, and portraied out after Gods owne Image; and wee may not denie him a right

a right in those things, which belong to life and livelihood, and are due to the nature of mankinde. Secōdly, God hath made him a Christian, and hath imparted unto him the merits and the redemption of Jesus Christ: and wee may not denie unto him a right to the word and to the Sacraments & to any meanes tending to salvation. Thirdly, God hath made him a member of the Commonwealth, and hath appointed him a Calling, in which he may doe service for the common good: & wee may not denie him the protection of laws, & the right of a subject. And

therefore if wee despise any such man, as if he were no-body, and stood onely for a Cypher in the account; wee shall thereby dishonour God, who with much wisedome, and in great mercy, hath appointed him to be what he is. To this purpose *Solomon* saith, *He that mocketh the poore, reproacheth him that made him*, Prov. 17.5. He meaneth, that if any man contemne the poore, because hee is poore, or of low degree, the reproach cast against the creature, lighteth upon the Creator, who hath made him to be such. And so, and by the same reason I may say, If any man contemne a

plaine

plaine Christian, because he is not quick-witted; or an honest meaning man, because he is not hot-spirited; or a countrey bred man, because he is not civilized; or a Citizen, because he is not of a Gentle race; or an Artificer, because hee is not in place of command; or a Day-labourer, because he is not free of the Citie, &c. every such scorner of his poore neighbour, reproacheth God himself, whose good pleasure it is, as well that some should bee in meane places, as that other should have higher; and all for the good of the Church, and the honour of the Almighty. And

from hence it is, that *Iob* saith, that hee *dispised not the cause of his man-servant, nor of his maid servant, whē they contended with him.* Job 31. 13. And ver. 15. he giveth a reason for it. *For* (saith he) *did not hee that made me in the wombe, make him? and did not one fashion us in the wombe?* And in like sort should wee say and doe. We may despise no mans place or calling, as long as it is of Gods making. But if wee have to deale with a servant, or the poorest boy about the streets; we must acknowledge him not only a creature, whom God hath endued with an immortall soule; nor onely

respect

respect him as a Christian, whō God hath appointed tobe heire of eternall life; but also as a mēber of the cōmon-wealth or church, who in his place may doe service for the common good. And consequently we may deny no man the right, that belongeth to such a place and calling.

And this againe is our dutie; but where is our practice answerable thereunto? Surely *Ahab* thought *Naboth* unworthy of so good a vine-yard, as might bee fit to make a *Kings garden*. And therefore hee and his Queene turned *Naboth* out of his inheritance, nay took him away out of the world,

that they might enjoy his possessions. And so now a daies, there be men, that think lands and inheritances to be *too good* for an Hospitall; and Lordships and Honors not to be fit for a cõpany of Students: & what (say they) should *Almesmen do with such dignities, as may better beseeme a Lord or a Gentleman?* And so they do, at least they would, turne them out of their inheritances to feed upon the bare Commons. Againe, the Prophets cõplaine of the Judges of their time, that they did *not judge, no, not the cause of the fatherlesse, and the widow.* And so among us, if a poore neighbour

should

ſhould have a controverſie with a rich merchant, or a ſhop-keeper with an Alderman, or a common ſubject with a Lord or a Privie Counſellor; yee would eaſily gheſſe which way the ballance would be ſwayed: It is ſeldome ſeen, but that the greatnes of the perſon weigheth down the goodnes of the cauſe; and the poore man is not permitted to enjoy the benefit of the Law, & the libertie of the Land, where he liveth. Againe, *Nathan* telleth *David* in a parabolicall reſemblance, that a *Rich man* tooke away, the onely *lamb* which a *poore man* had, that therewith he might give entertain-

tainement to his friend. But in our daies wee finde it in reall performance, that Great men do not feldome take away the poore mans right, to defraie their owne charges. Nay, our age proceedeth yet further in this impietie. It may be seene in moe Parishes then one, that Great men think their poore neighbours unworthy of any seate in the Church; and thrust them out of their fathers house, that themselves may be placed alone in the chiefest roomes: a parallell example whereto I have not yet found either in Scriptures, or in humane stories; and I pray God

God, it may ſpread no further, thē to the diſtempered people of this corrupt age. But howſoever, our rule is; If God have given us ſuperioritie or eminēcie above others, we may enjoy it, with Gods good will and liking: but ſo as that wee forget not, that our pooreſt neighbours are men, are Chriſtians, are mēbers of the civil Body: and therefore wee cannot without wronging of men, and diſhonoring of God, denie them thoſe privileges, which belong to ſuch places. And thus much for the firſt Note, and the two points of doctrine ariſing from it.

Secondly,

2 Note.

Secondly, I note, that though *Peter* and *John* had their severall gifts, and each not a little differing from other; yet they quarrelled not one the other; nor did one seeke to out-vie and obscure his fellow; but like friends, with one heart and minde, they went out together, they ranne both together, and both of them came to the sepulchre, and looked in, and beheld what had happened; and having done what they came for; they departed, like loving frieds to their own home. By all which it appeareth, that though they had *differing* gifts, yet they had

had *agreeing* mindes; and did joyne together in seeking after Christ. And hence the Observation is, that

Good Christians and true disciples of Christ must not breake the unity of the Spirit, for any diversitie of gifts. Or more briefely thus; Differēce of gifts should not breed in us distraction of minds. *Obs.* 3.

The proofes that I will bring for further confirmation of this point, are of two sorts: 1 such as conclude the point in the generall extent: and 2 such as prove it by severall and particular instances:

1. And first for generall *a* Proofe.

rall proofes, wee have a plaine place in the Apoſtle, 1 *Cor.*12.24,25. The words are; *God hath tempered the body together, having given more abundant honour to that part, which lacked; that there ſhould be no ſchiſme in the body, but that the members ſhould have the ſame care one for another.* In theſe words we may note three things for our purpoſe. (1) Gods workmanſhip in framing the naturall body, he hath tempered it together, ſaith the Apoſtle: hee meaneth that as God hath made ſeverall parts, each of which hath its different office, ſo hee hath fitted and (if I may ſo

so speake) hath sodered thé together in such sort, as every one doth serve for the use and benefit of another. (2) Gods wisedome in framing this temper; & that is, he hath so tempered it, that hee hath *given the more abundant honour to that part which lacked*, i. whereas some parts were of meaner use, or lesse comely feature, he hath withall graced them with some other priviledge, that may procure them as much honour. For example, If any part be noysome and unseemely to looke on, he hath set that in such a corner, as where it may bee hid and removed

ved from the ſenſes. And if any part bee made to ſerve for a baſe or meane office, he hath made it to bee of ſo much the more neceſſary uſe: ſo that a man may better ſpare an eye, or an hand or an eare, thē the ſmalleſt *ſinke-hole* by which the filth of the body is purged. Thus God ſhewed great wiſdome, in tempering the whole body with ſome proportionable reſpect, that might commend it. Thirdly, we may note the end of this temperature: and that, as it is ſet downe in the Text, is twofold. 1 Negative, that there ſhould be *no ſchiſme* or no diſagreement among the

members.

members. And 2 affirmative, that the *members shold have the same care one for another*. Now (to make application of this long discourse to our purpose) we must not think, that whē the Apostle doth thus particularly set down the nature of mans body, with the severall offices & uses belonging unto it, that hee meant to read us an *Anatomie* lecture, or to teach us principles of Philosophie; as *Aristotle* when he wrote *de partibus animalium*: but that by a comparison from the naturall body of man, he meant to teach Divinitie lessons concerning the Mysticall body of Christ; as may and

and doth appeare by the direct ſcope and intendment of this Chapter. And if thus we underſtād the text (and ſo in all reaſon wee muſt;) then wee have this Doctrine from it, that in the miſticall body which is the Church, ſeverall men have their ſeverall gifts and their diſtinct functions, yet ſo tempered and fitted together; as that there needs not, nor there ought not to bee any ſchiſme or diſcord among men, becauſe of their divers and diſagreeing gifts. Nay rather, the difference of gifts is a good reaſon to eſtabliſh the agreement of their mindes: becauſe every one ha-

having use of another, and benefit from the gifts of another; all should have a joynt care to uphold and preserve each other. And so in conclusion, diversitie of gifts is so farre from causing of distraction, that it ought in all reason, to breed unity of affections. And this for the first kinde of proofes.

II. My second is from instances of such differences in mens gifts, as many times doe, but never should, cause any distraction of minde. And these differences, (so farre, as I can observe them) are especially three. 1 difference of knowledge, and (which followeth thereupon

2 Proofe.

upon) difference of opinions: 2 differēce in Christian vertues: and 3 difference in growth and in degrees of grace.

I. The first is *Difference in knowledge* and in opinions: for God doth not give a like measure of knowledge unto all men. Some are *Babes*, and *have need* to bee fed with *milk*, and others are growne men, and can digest stronger meate: as the Apostle distinguisheth *Hebr.* 5.12. 13.14. And his meaning is, that some Christians were so unskilfull in the Christian faith, that they had neede to be taught their first principles; and others were so well grounded

grounded, that they could understand deepe and dark Mysteries. Besides; among men, who are equall in habituall skill, yet God sometime revealeth a truth to one, which hee imparteth not unto another; and hence it happeneth, that though mens habituall knowledge may be alike, yet they are not equall in the actuall apprehension of some truths. And by reason of this difference in mens knowledge, there groweth a difference in their opinions also: as the Apostle observed it in his owne time, that those who were *strong* in the faith, i. who knew their

Christi-

Christian libertie, and what it imported; these *beleeved that they might lawfully eate* of such meate as *Moses* had forbidden: but they who were *weake* in the faith, and did not fully understand the freedome that Christ had obtained for us; these did content themselves *to eate herbs*, rather then to touch any thing, which the Law did not allow, as appeareth in the Apostles Text *Rom.* 14.2.&c. These and such differences in opinion, as these be, there are many times found among the best and best learned of Gods servants. And these differences in opinion, do many times breed

breede discord in affection, & cause endlesse strife among men of the same Church; each side striving more for victorie then for truth, and neyther side enduring his cõpany, who crosseth them in the least fansy. But the Apostles rule is to the cõtrary; *Let not him that eateth, despise him that eateth not; and let not him that eateth not, judge him that eateth.* Rom. 14.3. In which words it is worth our noting, to see, how the Apostle doth fit his lessons or rules to the condition of the differing and dissenting parties. For he that eateth in the Apostles phrase, is such a one, as be-

ing well instructed in the use of his Christian liber-tie, was well assured that he might lawfully eate of things forbidden by the Law, because Christ had freed him from that legal bondage. Now such a man, so well grounded in the rules of faith, would be apt to despise others who knew not so much, and to esteeme them as shallow and soft-witted men. And therefore the Apostle fitteth him with this lesson, *Let not him that eateth despise him that eateth not*. Contrariwise, he that did think himself tyed to observe *Moses* his Law, and therefore out of tendernesse of conscience

and for feare of offending God, did abstaine from the prohibited meates: this man would be apt to censure others, who did eate of those meates, as Libertines and loose livers, and men of large consciences. And therfore the Apostle striketh him with an answerable lesson, *Let not him that eateth not, iudge him that eateth.* So in conclusion, though the one side had the truth, yet the Apostle will permit neyther side to quarrell or censure the other for differences in opinion. And the like rule the same Apostle giveth us, *Philip.* 3. 15. *Let us therefore, as be perfect, be thus minded: and if*

in any thing yee be otherwise minded, God shall reveale vnto you. Neuerthelesse, whereto we haue attained, let us walk by the same rule, let us minde the same thing.

In which words I note two things: (1) That the Apostle voucheth the truth of his doctrine to be such, as that no well grounded Christian can deeme it to be true; *Let vs many, as be perfect, be thus minded.* (2) Hee directeth vs what to do, in case any man do dissent from us in this truth: and that is first to expect till God do enlighten him, & shew him his error: and secondly, to keepe friendship and communion with him, &

to joyne with him in serving God according to those common truths wherein both sides agree. This is the Apostles charitable and peaceable advise, in case that men, agreeing with us in the maine grounds of faith, do dissent from us in some other opinions. Which rule of charitie, if it were followed in these quarrelling dayes, the peace of the Church would not be so rent in pieces, as each day it is by factious and censorious spirits. But yee my Brethren, that ye may love peace the better, consider, I pray you, that the Apostle permitteth not them, who have the truth

on their side, to breake the *bond of peace*, no, not with them, whom they know to be in an error? And how much more unsufferable then is it, if they who are erroneous in their opinions, and idle in their proofes, be withall both obstinate and contentious? And yet usually so it is. For we finde, that the Egyptians were scrupulous of *eating with the Hebrews*, when the Hebrews, for ought we reade, were not afraid of eating with them, Gen. 43.32. And [a] the Scribes and Pharises excommunicated Christ, & all that acknowledged him to be the Messias. But [b] our Lord

(a) John. 9. 22, 23. and 12, 42. and 16. 2.

b Matt. 23 2, 3.

Lord acknowledged the Scribes and Pharises, though corrupt Teachers, yet *to sit in Moses his chaire*, and to bee lawfull pastors of the Church, whom men were bound to obey. And in after-times, the Donatists were so fierce and violent against the Catholiks, that [c] they would not allow them to *be a Church*, or to have any true *baptisme*: & therefore, if any one fell from the Catholiks, to the Donatists side, they *baptized him over againe*, as if his former baptisme

[c] *In hæresin schisma verterunt, tanquam Ecclesia Christi de toto terrarũ orbe perierit, ubi futura promissa est: atque in Africa & Donati parte remanserit. — Audent rebaptizare Catholicos, ubi se ampliùs hæreticos esse firmarunt: quum Ecclesiæ Catholicæ universæ placuerit, nec in ipsis hæreticis baptisma commune rescindere.* Aug. de hæres. cap. 69.

were

were nothing worth. But the Catholiks acknowledged the Donatists, though heretickes, yet to have a Church in which true *baptisme* was administred. And [d] when the Catholiks offered them a *quiet* and Christian *Conference*, they insolently rejected them, as unworthy to be talked with. Yea and when the [e] Catholiks called them *Brethren*, they scornfully refused the name of brotherhood at their hands. In all which who doth not see, that pride and errour did still

d *Quid vobis vultis faciamus, qui quando vobis dicimus, ut causam nostram & vestram patienter audiatis, non nostis nisi superbire & insanire?* Aug. epist. 166. ad Donatistas pag. 257. C & ibid. pag 258. G

Vestri Episcopi conventi à nobis, nunquam nobiscum pacificè conferre voluerunt, quasi fugientes cum peccatoribus loqui. e V. Optatum adv. Parmen. lib. 1. in principio & August. in Psal. 32. Conc. 2. pag. 81 & cont. Gaudent. l. 2. c. 11. p. 243. C.

goe

goe together; and that the true beleevers shewed charitie toward their Adversaries, when the enemies of Gods truth were implacable and peevish, and would accept no termes of pacification and concord? And just so is the case now a daies betweene us and our Adversaries in religion.

For first, they of the Roman Church do condemne us for miscreants and Castawaites; and allow us no place neither in heaven nor in the church: but we, as the true Catholiks were woont to doe, grant the to be a Church, though it be a *bad* one, and confesse that in that

Church there is *a possibilitie to be saved, though it be with difficulty & much danger. They againe cast out our name as abominable and unworthie their naming: but wee say of them as S. Augustin did of the Donatists, We will not cease to call them brethren, as long as they do not cease to say, Our Father. And as Optatus said of those heretikes, so we say of these, They be our brethren, though they be but bad ones. But what? And do we hereby give any such advantage to the Adversaries, as that either our brethren at home should blame us for our lenitie, or our enemies abroad

*See the learned answere of R.B. to Fishers relation of his third Cõference pag. 67, 68, 69.

(a) Tunc esse desinãt fratres nostri, si desse int dicere, Pater noster. Aug. in Psal. 32. concio. 2. pag. 81. A.

(b) Sunt sine dubio fratres quãvis non boni Optat ad. Parmẽ. li. 1 in princ. fol. 2.

abroad should glorie in our testimonie? Surely, all the advantage, that the Romanists gaine by this, is the same, that the Aegyptians had against the Hebrews, and the Jews against Christ, & the Donatists against the Orthodox Church. And if they will glory herein, they shall glorie in their pride, which wise men will say, is all one as to *glorie in their shame.* As for us, we hold it more honor, to glorie in our Masters livery, which is to shew charitie towards all that professe his name. But yet somewhat to mitigate their pride, we tell them further that if any of them be

(c) Iohn. 13.35.

be saved, it is by vertue of that common truth wherein they agree with us, it is not by that peculiar faith, which they hold of their owne And if they will renounce those errors, which they have mingled with this truth, their faith will bee the more pure, & their salvatiō not so doubtfull. Howsoever, we are still resolved to keep the Apostles rule, which is, (d) *to follow the truth in love*: that is, so to defend the truth as that we do not breake the bond of peace, where wee have any meanes to keepe it.

(d) Ephe. 4.15.

Secondly our unkinde brethren of the *German* Churches, though they agree

agree with us in the maine points of faith, yet doe scornefully reject our desire of their friendship and brother-hood. (e) *Luther* began with *bitter invectives* against *Calvin* & his fellows; but (f) *Calvin* did give so much respect to *Luther*, as that beside the esteeme of his gifts, *hee was wont to say of him, Although* Luther *should call me Devill, yet will I do him the honour to acknowledge him for an excellent servant of God.* Thus these two Chiefetaines began; and their followers continued to treade in their Leaders steps. In the conference at Mompelgart (where *Boza*, *Musculus*, and

(e) *Audio Lutherum cum atroci invectiva, nō tā in vos quam in nos omnes prorupisse. Calvin. ad Bullinger* Epist. 57.

(f) *Sæpe dicere solitus sū, Etiāsi me Diabolū vocaret, me tamen hoc illi honoris habiturum, ut insignē Dei servum agnoscam.* Calvin. ibi

and others did appeare for the French Church, and *Iacobus Andreæ* and *Lucas Osiander* with their Associates for the other side) whē after some time spent in disputation, the differences betweene thē could not bee accorded; Beza *desired* of the Divines of Wittenberg, *that they would acknowledge him and his fellow Ministers for their Brethren, and would* give them the *right hands of brotherhood*; the other Divines made them a churlish and uncharitable answere, *that they could not acknowledge them for their brethren.* And in after times, others of each side, have shewed the like temper:

(g) *Rogat ut Bezam cum suis Symmystis pro fratribus agnoscant & dextras fraternitatis ipsis porrigere velint.* Colloq. Mompel. in fine pag. 566. v. &. Osiand Centur. 16. l. 2. c. 10. pag. 136.

(h) — *eos pro fratribus agnoscere non possint.* ibid. pag. 567.

per: as whosoever shall desire to see, may besides others, reade the contrarie writings of [b] *Pareus* on the one side, and [c] *Sigwartus* and [d] *Hunter* on the other. By perusing where of, hee may see, that the one side had no sooner made a motion for *peace*, but the other side like *Davids* enemies prepared themselves for *warre*. All which considered, it were much to be wished, that they who approve the faith, that is taught in the French Church, would imitate the moderation and sobrietie of the learned Doctors who have taught and maintained it. And so I leave this first diffe-

(a) *Meisner. Philosoph. Sobria part. 1. Sect. 2. c. 3. p. 347. Vede. Rational. Theolog. l. 1. c. 7. pa. 67. 68. & 72. 9. pag. 84. Gerhard. disput. Theolog. part 2. de Harmonia Calvinian. & Photinian. num. 8. pa. 842. and num. 10. pa. 848.*

(b) *In Irenico, sive de unione Evangelicorum.*

(c) *Admonit. de Irenico Pareo.*

d *De unione & Synodo Evangel. ad Pareum.*

difference, which is in Opinions and judgement.

II. The next is, a *difference in Christian vertues.* For though all true Christians be sanctified in everie part, and have a portion of all necessarie graces; yet God distributeth these graces in such a different manner and measure, that in severall men some are eminēt and glorious, and other are scarse conspicuous or to be seen. For example, to one man God giveth a good measure of patience, but not so much courage, to another he giveth courage for the truth, but not so much moderation or judgement, & to another he giveth mild-

nes

nes of ſpirit, but not ſo much zeale in Gods ſervice: ſo that we may ſay of one, that he is patient, or moderate, or of a meeke minde, but not ſo fitly, that hee is zealous, or couragious, or conſtant in his purpoſe. And in this caſe I ſay, that *difference of ſuch vertues* ſhould not cauſe diſtraction, but that in this diverſitie of graces wee ſhould ſerve God with unitie of minde. To this purpoſe S. *Auguſtin* hath a good note upon the ſtories of *Zaccheus* and the Centurion, both of them mentioned in the Goſpell. Of the Centurion wee reade, that when Jeſus was coming to his houſe, hee

ſent

sent friends to stop him by the way: for (saith he) *Lord I am not worthy, that thou shouldest enter under my roofe*, Luke 7.6. But for *Zacchaeus*, Christ had no sooner called to him, *Zacchaeus make haste, and come down; for to day I must abide at thy house*: but hee made haste, & came downe, and received him with joy, Luk. 19. 5,6. In which stories wee may note, that these two, both of them good men, did shew two diverse, and in some sort contrary vertues. The Centurió hindered Christ from coming to his house, because hee thought himselfe *unworthy* of his presence: & herein he shewed much humility & reve-

reverence to his Saviour. But *Zacchæus* at the first word received Christ into his house, and intertained him with all readines: and by this he shewed great affection and love to his Lord. Now concerning this difference in their affections, S. *Augustins* observation is this, [*Neque litigaverunt inter se, &c.*] These two good men, for all their difference in honoring Christ, *did not contend the one against the other, nor did either of them prefer himselfe before his fellow.* Had they beene like some hot spirits in our daies, *Zacchæus* might have blamed the Centurion either for incivilitie, or for lack

Neque litigaverunt inter se aut quisquam eorum se alteri præposuit, Zacchæus et ille Centurio, quum alter eorum gaudens in domum suam susceperit Dominū, alter dixerit, Nō sum dignus, ut intres sub tectū meum. Ambo Salvatorē honorificātes diverso & quasi cōtrario modo, ambo pectatis miseri, ambo misericordiam consequuti. Aug. epist 118. ad Ianuar. ca. 3. pa. 190. E.

lack of faith, that he would forbid Christ to come into his house: & the Centurion might have cõdemned him againe for his boldnes or want of due reverence that he durst receive the Lord of glorie into a sinfull cotage. But *non litigaverunt*, they strove both of them how they might best honour their Redeemer; they did not one strive against another for honouring him in a different maner. No, saith this good father, *both of them did honour Christ in a diverse, and in some sort contrarie manner*; and *both of them being miserable by reason of their sinnes, did both of them obtaine mercy* to

free

free thē from their sinnes. This is the note of S. *Augustin* upon the different qualities of these holy men. A like, but more direct note may be observed in the different and contrarie behaviour of *Iohn* the Baptist, and *Iesus* our *Saviour*. Of them both we thus reade in one place; *Iohn came neither eating nor drinking, and they say, He hath a devill. The Sonne of man came eating and drinking; and they say, Behold, a man glutinous & a wine-bibber, a friend of Publicans and sinners.* Mat. 11, 18, 19. But what said they two, that lived in this so different a manner? What said *Iohn* & *Christ*, the one of the

the other? Why, *Iohn* ſaid of *Chriſt*; *Behold the Lamb of God, which taketh away the ſinnes of the world. And This is he, of whom I ſaid, There commeth a man after mee, who is preferred before mee*, &c. Iohn 1.27, 29. *the latchet of whoſe ſhoes I am not worthy to ſtoope downe and unlooſe.* Mat.1.7. And *Ieſus* contrarily, he ſaith of *Iohn*, *Hee is a Prophet, and more then a Prophet.*—and, *among the, that are borne of women, there hath not riſen a greater then Iohn the Baptiſt.* Matt. 11. 9, 11. In which paſſages, we may for our learning conſider three things: (1) the different practiſe of *Iohn* and *Ieſus*, and their contrary

course of life; *John came neither eating nor drinking*, and *the Sonne of man came eating and drinking*. The meaning is, that *John* lived an austere life, and kept a kinde of continuall fast, as became him who was the Preacher of Repentance: but Jesus lived a sociable life, and kept company with men in a friendly manner, as was fit for him who brought the glad tydings of the Gospell Such was their different and contrary course of life. (2) Note, the Censure which the Jews gave of the both. They were pleased with neither of them: *John* for his austerity lived not like a man; he doubtlesse

leſſe *had a devill*: and Jeſus for his familiaritie, lived not like a ſober man, hee was a *glutton* and a *wine-bibber*. This was their Cenſure. (3) Obſerve the mutuall teſtimony, that *Ieſus* and *Iohn* did give the one of the other. *Ieſus* ſaid of *Iohn*, *Hee is more then a Prophet*, & the chiefe among the ſonnes of women and *Iohn* ſaid of *Ieſus*, that hee was more then a man, and ſo farre above himſelfe, that he was not worthie to untie his ſhooes. [*Non litigaverunt inter ſe*] Theſe two rare men of verie differēt qualities & cōditions, yet did not ſtrive one againſt another; they ſtrove how

each

each might moſt honour the other. And this may teach us, what we ſhould doe. If we cavill at other mens vertues, and deprave their doings, when they agree not to our fanſie, we are not like either *Ieſus* or *Iohn*: wee reſemble rather the *Scribes* and *Phariſes* who were pleaſed neither with *fulnes* nor *faſting*. But if we will imitate *Iohn* and *Ieſus*; then if we ſee in divers men different vertues, we muſt acknowledge God in them all. And if one man bee ſociable like Chriſt, when we are ſevere like *Iohn*; and if another be humble like the Centurion, when wee are hearty like *Zac-*

cheus; and if a thid bee meeke like *Moſes*, while we are zealous like *Phineas*: weemay not judge them, becauſe they agree not with us; but rather wee ſhould praiſe God, who by ſuch different tẽpris, hath found the moe wayes to ſet forth his owne glory.

And thus much for the ſecond Difference.

III. The third is difference in perfection or growth in grace. For among Chriſts Scholars, ſome are *children in underſtanding*, and others are of ripe age; and ſome are *babes in Chriſt*, & in great part but *carnall* ſtill, and others are *ſpirituall*, & well

growne

growne Christians: as the Apostle also hath observed 1 Cor. 3. 1, 2. Heb. 5. 13. 14. And this difference though it make a plaine distinction in the graces of God, yet it should make no distraction in the mindes of men. For so the Apostle saith, *Him that is weake in the faith, receive, but not to doubtfull disputations.* Rom. 14. 1. and, *Brethren,* saith hee, *if a man bee ever taken in a fault, ye which are spirituall, restore such a man in the spirit of meekenesse.* Gal. 6. 1. And of our Saviour it is said, *A bruised reede shall hee not breake, and smoking flax shall he not quench.* Mat. 12. 20. The meaning

is, that our Lord doth not contemne the ſmalleſt ſparks of grace, nor deſpiſe the leaſt degree of goodnes, whereſoever he findeth it. And agreeably hereunto S. *Auguſtin* giveth his counſell. For being requeſted by a godly Matrone to give her ſome *rules of prayer*, for her ſelfe and her family; in which there were divers others of the ſame ſex: among other things he telleth her, * that *fervencie in prayer is much helped by faſting* and chaſtening of the body; for the right uſe whereof hee giveth her this caveat, [*Faciat quæque veſtrûm quod poterit,*] Let everyone of you do, what ſhe ſhall be able.

* *Aug. epiſt. 121. ad Probam. ca. ult. pa. 214.*

Some can fast more, others who are of a weaker constitution, cannot doe so much: let every one do as she may, without harme to her health, which God desireth not. Hee addeth further, (which is most proper to this purpose) [*Quæ minùs valet, non impediat plus valentem; & quæ plùs valet, non urgeat minùs valentem.*] *Let not her, that is lesse able, pull her back that can doe more; and let not her, that is more able, presse her forward, that cannot doe so much.*

This was the wise counsell of that learned Father: which if wee would embrace & follow, it would increase our piety toward

God, our charitie toward men, and our owne contentation and peace. For so wee should serve God with united hearts, bleſſe God for his mercies beſtowed upō our brethren, and poſſeſſe that peace in our owne ſoules, which would not onely make us content with our owne gifts, but would teach us to make uſe of other mens alſo. And ſo the difference of Gods bleſſings, diſtributed among his ſervants, would be as ſo many diſtinct voyces, which make the better melody, and the ſweeter muſick.

I beſeech you then, let no diverſitie of Gods gifts cauſe any diſtraction in your

your mindes: but especially, let not frivolous respects of greatnes, or idle conceits, of your owne worth, or selfe-liking cōparisons about trifles, hinder your mutuall accord in Gods service. A thing which I do the rather admonish you of: because I heare, that abroad among our neighbours, and I see that at home among our selves, there is sprung up a prophane kinde of pride, which like that of the Pharises, maketh some brethren, but moe sisters to strive for the *uppermost roomes* in our Churches. One thinketh her selfe good enough to sit with her betters, and an-

other thinketh her ſelfe too good to ſitt with her fellows; and a third is not cõtent to ſitt aloft, unleſſe ſhe may ſitt alone; as if ſhee were ſorie to have any body to accompany her towards heaven. Yea and many of inferiour ſort profeſſe their diſcontent, becauſe they are not placed according to their worth; as if they meant to tell the world, that they think better of themſelves then all their neighbours doe beſides. But I beſeech you, lay aſide theſe great thoughts, at leaſt when ye come into Gods houſe, and conſider a little what *Peter* and *John* did. They had their diuerſe gifts,

both of minde and of body and of place, and yet they ranne together to seek Christ: & do ye think that there is so much distance betweene you and your next neighbors that yee may not sit together to heare Christ while he is teaching you the way of salvation? Againe, consider what *Dauid* said; *I was glad* (said he) *when they said unto mee, Let us goe into the house of the Lord.* Psalm. 122. 1. Good man! hee rejoyced to have the company of his neighbours in serving of God: and if we had his spirit, wee would bee of his minde. Wee would be glad if we might have

our neighbours to beare us cõpanie in Gods house, and glad if wee had any spare roome in our seate to entertaine them in: that so wee might sit together, and heare together, and pray together, and goe cheerfully together towards heaven and eternall happinesse. For surely, none shall ever enter into heaven, but they which have so much humilitie, as to think that their neighbours may bee their fellowes in this journey, and so much charitie, as to desire their company to goe with them thither. And so I have done with these Meditations: I onely now

pray

pray, The God of peace grant us to bee like-minded in Christ Jesus. *Amen.*

Live in peace; and the God of love and peace shall be with you. 2 Cor. 13. 11.

pray, The God of peace grant us to bee like-minded in Christ Jesus. Amen.

Live in peace, and the God of love and peace shall be with you. 2 Cor. 13. 11.

THE TRIBVNALL OF THE CONSCIENCE: OR A TREATISE OF EXAMINATION;

Shewing

Why and how a Christian should *examine his Conscience, and take an account of his life.*

The fourth Edition, reviſed and inlarged.

BY

HENRY MASON Parſon of *S. Andrews Vndershaft London.*

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TO THE RIGHT HONOVRABLE, Sr. *Thomas Coventry*, Knight, *Lord Keeper* of the Great Seale of England and one of his *Majesties most Honourable privie Counsell*,

Right Honourable, Lord,

NOt long since I published a small Treatise concerning *Fasting*; and therein, the matter giving me occasion for it, I mentioned some holy duties, but (as I thought)

to be practiced upon a fasting-day; as namely *Examination* of our lives, *Confession* of our sinnes, and a stedfast *purpose* of a better life. But these being there but named onely, because the handling of them was not proper to that place, some have desired a more full direction for the right performance of those holy duties. And because *Examination* of the Conscience is one of them, and such a

one,

one, as doth leade and direct and carry with it all the reſt; I was upon this occaſion perſwaded to reviſe ſome Notes, which lay by me, concerning that argument: and thence I have framed this ſhort Treatiſe, which I therefore call the *Trihunall of the Conſcience*, becauſe the worke intended is a kinde of judiciary proceeding, wherein a mans Conſcience doth give ſentence upon himſelfe.

And

And this little Treatiſe concerning the judgement of the Conſcience, I have made bold to offer to your Lordſhips Patronage and Protection, who by your Office are *IVDGE* of the Court of Conſcience: hoping that having your Name in the Front, it may finde the more favour abroad; and nothing doubting, but that if it finde entertainement, it will returne ſome part of thank-

thankfulneſſe to your Lordſhip back againe, by eaſing you & your Court of frivolous, tedious and unrighteous quarels. For if Plainſes would examine their conſcience concerning the juſtneſſe of their cauſe, and the reaſonablenes of their demands; it would make them to relinquiſh their cavilling ſuites before they did commence them. And if Defendants would examine their conſci-

ence

ence; concerning the wrongs they have done; and the dues which they owe; it would make them to give a willing ſatisfaction, rather than to weary their neighbour with unjuſt and ſhifting delaies. And Lawyers would examine their conſcience concerning ſuch rules as Religion doth tye them to, in pleading for mens rights; it would make them to turne away ſuch Cli-

ents, as brought them unreasonable causes. And if Judges would examine their conscience, concerning the duties of their place, and the condition of the suites that every day are debated in the Court; it would make them so to entertaine all sort of wranglers, as that they would have no great lust to bring frivolous matters before a righteous Iudge. And so it might bee hoped, that wee might

might once again see that, which is related to the honour of Sir * *Thomas More* (as a thing that was never seen either since or before,) that hee having ended a cause then before him, did call for the next to be brought: but answere was returned him, that there was never another cause behinde. And so the

* *More Magistratum hunc ineunte, pendebant adhuc quædam causæ ante annos viginti cœptæ. Ille verò tam dextrè et feliciter id munus gessit, ut (quod nec antea, nec deinceps unquam visum est,) semel Tribunal de more conscendens, et causâ quadam expeditâ, sequentem proferri jubens, responsum accepit, nullam illic amplius causam superesse. Deo igitur gratijs actis, quòd negotiosissimum illud Tribunal semel vacaret, lætus surrexit: jubens interea publicis Cancel. registris id inferri, in quibus adhuc legitur.* Srapleton de tribus Thomis, in vita Tho. Mori. cap. 3. pag. 997. B.

Court

Court was dismissed, because there were no more causes to bee heard. And sure if this be true, as they say *it is recorded in the publik Acts of the Court*, it was a great honour to the Iudge, and a great happinesse to the people of those times: but I am not without hope, but that the like honour to your selfe, and the like happinesse to this Land, may befall us in your Lordships dayes; whose noble

iustice,

justice, and unwearied industrie, have by generall report, and with generall applause, rid so many causes out of the Court alreadie. For the effecting of which blessing, my prayer to God shall be, that hee will confirme & prosper your Lordship in health and Honour, that you may continue, to the comfort of this Church and Common Wealth, in that happie and gracious course which you have

have honourably begun. And so I humbly take my leave, & shall ever remaine

Your Honours devoted

in all service,

HENRY MASON.

N

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THE

THE TRIBVNALL OF THE CONSCIENCE.

IN the History of the Creation, it is said, that at the dayes end GOD looked upon the work that he had made, and hee [a] *saw that it was good*: and at the end of the weeke, taking a view of all his workes together, [b] *hee saw every thing that hee had made, and behold, it was very good.*

(a) Gen. 1. 4, 10, 12, 18 21, 25.

(b) Gen. 1. 31.

Which sheweth, that after God had done his works, he did reflect upon them, and considered the qualitie and the condition of them. In imitation hereof, or in comformity hereunto, wise men do wish us, that at every dayes end wee should reflect upon our works, and take a view of what wee have done that day: and at the weekes end, take account of all our doings for that space of time, and so further, as further occasion shall require. And this Enquiry or account taking of our works, they cal the *Examination* of our soules or cõsciences. And surely, if wee did observe this

this *rule*, ſtill to reflect upon our ſelves after our workes are done, though we could not finde them to bee like unto Gods workes, *good*, and *very good*; nay wee ſhould rather finde them *naught* & *very naught*: yet by this viewing and ſearching into our workes, if it bee rightly & diligently performed, we may, without all doubt, make our workes much better then they are. In regard whereof, I have aſſaied, whether by my poore labours this way; I may propound ſomething to the Chriſtian Reader, that may incite him to undertake this worke willingly, or

that may direct him how to performe it aright, and to the profit and ſpirituall good of his ſoule. And for this purpoſe, I have thought theſe ſix points worthie of conſideration:

1. *What generall Inducements there are, that may animate a Chriſtian to undertake the ſearch and practice of this worke.*

2. *Wherein the performance of it doth conſiſt, and what actions or performances it doth include and containe.*

3. *What the matter is, about which Examination is to be exerciſed.*

4. *In what Manner & order it may & ought to be performed.*

5. What

5. *What be the Times, in which it is most fit to bee used.*

6. *What fruit or spirituall good a man may get by this Exercise, when it is rightly and carefully performed.*

CHAP. I.

What generall Inducements there are, that may animate a Christian to goe about and undertake this worke.

NO man undertaketh any worke, but in hope of some good to bee gotten by it. For, [*Omnis actio est propter finem*] All actions, say Philosopers

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are for some end: and [*finis & bonum convertuntur*] that which a man propoundeth to himselfe for his end, is the good which he hopeth to gaine. This is generally true in all actions of any value, but most especially in such as be either difficult or distastfull to our nature: for men are hardly drawne to undergoe such, but upon good hopes that may recompence their labors; but without some reasonable inducements, no man would ever yeeld to take paines in difficult businesses. And upon this consideration, being about an exercise that is somewhat laborious in it selfe, and very

very tedious to our untoward nature; I have thought it necessary in the very entrance, and as it were by way of Preface, to consider what inducements a reasonable man may have to bestow his paines both in learning and in practicing of this dutie. Cap. 1.

And for the Inducements, (beside the speciall uses and benefits that may bee reaped by it, whereof I shall have fitter occasion to speake hereafter, when the nature & conditions of it bee first laid downe and declared;) it will be sufficient, I suppose, for this place, to consider of some generall motives: and they bee

these

Cap. 1. theſe two eſpecially, firſt *Precept*, and ſecondly *Practice*. By Precept I meane ſuch commands as God hath impoſed upon us in Scripture, for the doing of this worke: and by practice I meane the examples of wiſe men, who have gone before us in the uſe of it, together with the exhortations and encouragements, by which they animate and provoke themſelves and others to the practice of it. By the one of which it is commanded as a neceſſary duty, and by the other it is commended as a profitable worke, that may ſtead us in the wel-ordering of our life: and

and by both these, any reasonable man, but especially every wise Christian may be induced to undergoe this task, not doubting but that he is in a good way, in which so many wise and good men, have gone before him, & assuring himselfe of comfort and successe in that businesse, which God hath enjoyned him. To come then to the Point. Cap. 1.

1. The first Inducement to this work, is Gods Precept or Commandement: such as that is, [a] *Let a man examine himselfe, and so let him eate of this bread, and drink of this cup.* And that of the same Apostle; [b] *Examine*

(a) 1 Cor. 11.28.

(b) 2 Cor. 13.5.

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mine your ſelves, whether ye be in the faith; prove your owne ſelves. And that a-

c Gal. 6. 4. gaine; c *Let every mã* (ſaith he) *prove his owne worke*; or *examine* his owne worke:

d δοκιμαζω for the d ſame word is uſed in this place and the former. And ſuch alſo is

e Pſal. 4. that rule of *David*; e *Commune with your owne heart upon your bed, and bee ſtill.* Upon which words S. *Chryſoſtom* cõmenteth to this purpoſe: *What is this that hee ſaith,* [*Commune with your owne heart, &c.*] *Why? David* (ſaith hee) *ſpeaketh to this effect; After ſupper, when ye are going to ſleepe,* — f *ſet up the iudgement ſeate of the conſcience, and of it require*

f τὸ δικαστήριον ἔχει ἐν τῇ συνειδήσει, εὐθυνας ἀπαίτησον αὐτὸ. Chry. Exp in Pſal. 4. pag. 26. C.

an

an account: and what evill counsell ye have taken in the day time, either devising deceit, or circumventing your neighbour, or entertaining of any corrupt lusts: those, when ye have produced and brought them forth, — and have set your conscience as the Iudge to these wicked thoughts, strike them thorow, and g *take revenge upon them.*

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g δικὴν α παίτει.

II. The second Inducement, is the practice of good men, mingled with their exhortations and encouragemēts. In which kinde, and for which purpose,

1. Wee first reade in Scriptures, of *David*, that he practiced himselfe, what

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what hee preached to others. Hee that ſaid unto others, *Commune with your owne heart*; ſaith of himſelfe, [h] *I call to remembrance my ſong in the night, I commune with mine owne heart, and my ſpirit made diligent ſearch.* And in another place, [i] *I thought on my wayes*, (ſaith he) *and turned my feete unto thy teſtimonies.* In which words we may by the way note two things: Firſt, the acts that *David* did doe, and they were, he *thought on* [or conſidered] *his waies*, and *he turned his feet unto GODS Commandements*, i. he did goe on in the way of Gods Commandements, doing what

(b) Pſal. 77. 6.

(i) Pſal. 119. 59.

God

God did appoint him Cap. 1.
Secondly, wee may note the order that *David* observed in the doing of these acts, and that was, he first *thought on his owne wayes*, & thē he walked on in Gods Laws: that is, first he *examined*, and then he *reformed* his life. And herein hee hath left us a patterne for our practice, that if wee meane to amend our lives, wee also must first begin with the examinatiō of our waies. And the like both practice and patterne wee have in the afflicted Church in the Lamentations of *Ieremie*. For there the Church, taught by the Prophet, thus encoura-

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courageth each other; [a] *Let us search* (say they) *and try our wayes, and turne againe to the Lord*: implying, that examination is the ready way to conversion and amendment.

2. Wee reade in the writings of the Ancients, that religious people have beene accustomed to keepe a day-booke of their actions, and out of that to take an account of their life. [b] *Climacus* telleth, that in a religious house, whereinto hee came, hee *found one, who had a little booke tyed at his girdle, in which he wrote all his thoughts; that keeping a memoriall of them, he might* (besides, his owne care)

(a) Lam. 3. 40.

b *Ad cujus latus quum appressus singulo breves libellos conspicerem, didici eum quotidie cogitationes suas in eo notare, hasque omnes nuntiare Patri scilicet*, Climac. Gradu 4. extat. tom. 6. part 2. Bibliath. Patr. pag. 251.

care) shew them to his spirituall Father. [a] Nor was it this man alone that did use this course, but I found (saith he) very many others to doe the like. And in the processe of the same discourse, hee adviseth men who are carefull of their salvation, to observe the like order, telling us, [b] that he is the best Banker or Tradesman, that every day in the evening taketh a perfect account of his gaines & of his losses. Which a man can no way know better, then if every houre hee note all things downe in his tables. And to like purpose; [c] S.

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a Non solũ autem illũ, sed & alios quam plures id facere ibidem prospexi. Clima. ibid. [c]

b Optimus ille Trapezita est, qui quotidie vespere lucrum ac detrimentum omnino computat. Quod scire manifestius non potest, nisi horis singulis in tabulis omnia denotet. Clima. ibid. pa. 255. B. (c) Chr. in Psalm. 4. pag. 26. & in Nat. Hom. 43. [pag. 397. 398.] prope finem.

Chry-

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(c) Serm. Commonitor. de Abdicatione rerū, in fine. pag. 246. B & de Instit. Mon. in fine. pag. 396. C.

(d) Moral lib. 25. c. 6.

(e) De vita solitar. ad fratres de Monte Dei. pag. 1026. and 1029.

Chrysostom, [c] S. *Basil*, [d] S. *Gregorie*, [e] S. *Bernard*, and others moe of those ancient Worthies, do advise and encourage religious Christians of their time to a daily examination of their consciences, that in the morning they should think how they have passed the night, and in the evening, how they have spent the day. And this daily care, and continuall accounting with their soules, was (as wee may well suppose) one chiefe reason, why those times did so farre out-goe and exceede ours in zeale and devotion. But certaine it is, that the practice of this exercise in those

dayes

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daies, was very frequent and vsuall with all them that made any profession of religion: insomuch as that [a] S. *Gregorie* saith, *That the Elect doe by no meanes ceasse every day heedfully to weigh either what good things they have received from* GOD, *or what euill things they have returned him for his good, by their naughty living.* Hee addeth further, that *it is vsually a propertie of reprobates alwayes, to do euill and never to recount what they have done.* —*and contrariwise that it is the propertie*

(a) *Debet [vniuscuiusq; mens] cautè pensare, vel quæ ab eo [Domino] bona perceperit, vel quæ mala bonis illius perversè vivēdo responderit. Quod electi quotidie facere non cessent.* Et paulò pòst, *Reproborum esse proprium semper prauè agere, et nunquam quæ egerint, retractare.* —*At contrà electorum est, animus suos quotidie ab omni cogitationis fonte discutere, et omne quod turbidum profluat, ab intimis exscindere.* Greg. Moral. lib. 21. cap. 6. pag. 866.

of

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of the Elect to discusse their deeds every day from the very thought, which is the spring of all; and whatsoever they finde to be mirie or muddy, to dry that up to the very bottome. And hereby we may see what the practice and opinion of the ancient Doctors of the Church, and other religious men of those dayes was concerning this duty of Examination. I proceed further to consider what wise and vertuous men among the Heathen have thought & said of it.

Thirdly then, we may reade in good Authors among the Heathens that their best and wisest men were woont every day to take

take an account of themselves. *Sextius* the Roman Philosopher [a] *had this custome, that at the end of the day, when hee betooke himselfe to his nights rest, hee would question his soule,* What malady of thine hast thou this day cured? What vice hast thou stood out against? In what respect art thou better thē thou wast before? And *Seneca*, who reporteth this of *Sextius*, did practice the like himselfe. [b] *Every day* (saith

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a *Faciebat hoc Sextius, ut consummato die quum se ad nocturnam quietē recepisset, interrogaret animum suū,* Quod hodie malum tuum sanasti? Cui vitio obstitisti? qua parte melior es? Senec. de ira. l. 3. cap 36. pa. 598 Gyrald. de Histor. poetarum, Dialog. 4. pag. 155. b *Quotidie apud me causam dico. Quum sublatum è conspectu lumen est, et conticuit vxor, moris jam mei conscia, totum diem mecum scrutor, facta ac dicta mea remetior, nihil mihi ipse abscondo, nihil transeo. Quare enim quicquam ex erroribus meis timeam, quum possim dicere; Vide ne istuc amplius facias, nunc tibi ignosco?* Senec. de Ira, l. 3. c. 36. pag. 599.

he)

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he) *I pleade my cause with my selfe. When the candle is removed from mine eyes, and my wife, who is privie to my custome, keepeth silence, I examine the whole day with my selfe, I goe over againe, and weigh my deeds and my words, I hide nothing from my selfe, I passe nothing over untouched. For what need I to be afraid of my escapes, seeing I may say to my selfe; See thou do it no more hereafter, for this time I forgive thee?* The like was the practice of *Pythagoras* and his scholars; [a] *Who had this rule given them from their Master, that every day when they came home, they should demand each man of him selfe*

a *Fertur discipulos admonere solitus, ut ista quotidie quum domũ ingrederentur, dicerẽt.* τῇ παρέβην; τί δὲ ἔρεξα; τίμοι δέον ἐκ ἐτελέσθη Diog. Laert. in vita. Pythagoræ, pag. 581.

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selfe, WHEREIN HAVE I TRANSGRESSED? WHAT GOOD HAVE I DONE? AND WHAT DVTY HAVE I LEFT VNDONE? And [h] *Plutarch* commendeth the same rule to th[illegible] that would busie th[illegible]m-selves in that wh[illegible] may [illegible]aile them. Nor was the [illegible]stome of *Plato* much [illegible]fferent from this pra-[illegible]ce, *who as often as he [illegible] among men that mis-be-[illegible]ved themselves, was ac-[illegible]stomed in private to [illegible]stion with himselfe*, AND AM NOT I [illegible]CH A ONE? or, [illegible]ave not I done the like? [illegible]d in a word, so gene-

O rall

(h) De Curiositate. p. 515. f.

(e) *Plato* [illegible] *terfuisset hominibus contra decorum agentibus, digressus solebat ita seipsum alloqui;* μὴ ποι ἀ ῥέγω τοῦτο. Plut. de. vtilit. capien. ex hostib. pa. 88. D.

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rall and common is this practice among all men, to examine or take accounts of their state in all businesses of moment, whether temporall or spirituall, as that our Saviour asketh of the multitudes about him; (d) *Which of you intending to build a Tower, sitteth not downe first and counteth the cost, whether he have sufficient to finish it? &c. or what King going to make warre against another King, sitteth not downe first and consulteth whether hee be able with ten thousand to meete him that commeth against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambas-*

(d) Luk. 14. 28, 29, 30, 31, 32, 33.

sage,

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sage, and desireth conditions of peace. Hee meaneth, that there is no man of any ordinary capacity and wit, but if he be to build, will first take account of his abilitie to perfect the worke: or if he be to make warre, will first take view of his strength to go thorow with the victory; that either he may provide that which is sufficient for the successe, or else he may leave off his intention. And then he applyeth this practice in matters of the world, to a like care in matters of a mans soule; So (saith hee) whosoever hee be of you that forsaketh not all that hee hath, he cannot be my Disci-

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ple. The meaning is as if hee should say; So every one of you that meaneth to be my Disciple, should first sitt you downe, and cast with your selves, what it will cost you to be a Christian: and that is the renouncing of all the world, and the forsaking of all that you have in the world. And therefore you should resolve in the beginning, either to leave all, if need bee, for Christs sake, or else never undertake to bee Christians.

And these things laid together, that all wise men, whether Christian or Heathen, have thought this course of *Examination*

to

to bee necessary, both in things of the world, and in things of God; yea, and that our blessed Saviour, and the holy Ghost speaking in the Scriptures, have commended this practice unto us: these, I say, may bee strong inducements to make us well affected to the worke, before wee know in particular what is required in the undertaking of it, or what may bee expected by the performing of it. Cap. 2.

CHAP. II.

Wherein the performance of this worke doth consist, & what actions or performances it doth require.

Having hitherto prepared the Readers mind to have a good opinion of this worke, I now go on to consider, wherein it doth consist. And for conceiving hereof, we must consider, that *Examination* is a kinde of judiciary proceeding, in which a man keepeth private Sessions at home, passing sentence of all his workes and actions,

ons, as Gods Law doth require. This the Apostle implyeth, when having first said, [a] *Let a man examine himself, and so let him eate, &c.* he addeth by way of confirmation, to prove the necessitie or profitablenesse of this worke, [b] *For if we would judge our selves, we should not be judged.* The meaning is if we would censure and passe sentence on our selves, by a diligent performance of this worke of Examination, God would spare us, or he would not censure us the second time, after we had done it our selves already. To this purpose [c] S. *Chrysostom* calleth it *an erecting of a Tribunall*

(a) 1 Cor. 11. 28.

(b) vers. 31

(c) Expos. in Psal. 4.

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a Nec deest in hoc Iudicio mente concepto, omne ministerium, quod punire reos suos plenius debeat. Nam Conscientia accusat, Ratio judicat; Timor ligat. Dolor excruciat: Greg. Moral. l. 25. c. 6. pag. 866.

for the Conscience; and S. Gregorie, a that in this private judgement there wanteth no Officer that is usuall for punishing of guiltie persons: for the Conscience (saith he) is the Accuser, Reason is the Iudge, Feare is the Gaoler, and Sorow is the Executioner. And therefore looke, what the proceeding is, and what actions are usuall in publike Judgements, where men are questioned and sentenced according to Law: and the like course is here to be held, and the same actions are to be performed in the examination of a mans soule and conscience. For as in those legall proceedings, there

is first an enquirie into the facts, what hath beene done, which by the Law deserveth censure. Secondly, there is sentence pronounced, according to the nature of the crimes, and the proofes made of them. Thirdly, there is punishment inflicted, either for the amendment of the offender, or for example & terror to others, that they offend not in like sort. Or, if the party accused be cleered by the Jurie, hee is acquitted and set free by the Judge. So in this Court of private Sessions, First, there is an enquirie or search, to finde out the transgessiõs

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Cap. 2. or offences of the soule. Secōdly, there is sentence to bee pronounced, according as the nature of the facts doth require. Thirdly, if the sentence be condemnatorie, punishment is to bee inflicted by the offenders conscience upon himselfe, that by taking a holy revenge upon his owne folly, he may be made more carefull of offending afterward. Or if a man shall bee so happy, as after enquirie to finde nothing by himselfe; hee may cheere his soule with an [*Euge serve bone*,] [a] *Well done thou good and faithfull servant*. And hereby the sincere Christian may be

(a) Mat. 25. 21.

be encouraged in Gods service, and animated to proceede in those holy courses in which he hath found so much comfort already. And because there is no man that doth faithfully performe this service of examining his soule but he shall be sure to finde something wherein hee hath sinned, and something wherein hee hath served God aright; therefore hee shall never want matter, either to condemne, or in some part to absolve himselfe, more or lesse, according as his life hath beene in times past, and according as hee hath made use of this and such other exercises

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cises of Religion. And consequently in every Examination, if it be thoughly performed, a man will highly gaine two helps toward Heaven. First, by condemning of himselfe, he will conceive feare of relapsing into sinne: and secondly, by acquitting himselfe, he will gaine more comfort to proceed in well doing.

By this it may appeare in part, what the nature of this worke is, & wherein it doth consist, but for the more distinct knowledge of this point, it may further bee noted, that there be two sorts of acts which are imployed in this

word

word, Examination, and in some sort included in it: some are *essentiall*, and contained in the nature of it; and some are *accidentall*, and to be conjoyned with it, and indeed are presupposed to accompany it, when it is rightly undertaken. Cap. 2.

Of the former sort are these three, 1. Discussion, 2. Application, and 3. Censure.

Discussion is a sifting of our life and dealings, by which we pull things out of the heape where before they lay confused & unseene, and by which we set every fact of ours in the open view, that they may be scanned and

Exene-

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seene by themselves what they are.

Application is a laying of these acts thus searched and found out, to the rule of Gods Law, which is the touchstone of all our doings, and according to which God will judge us at the last day: that so it may appeare how and wherein we have swarved from Gods Law, or have observed it.

Lastly, *Censure* is the judgement, that our mindes and consciences doe give upon our deeds according to the rule of the Law; both for the quality of them, whether they bee righteous or sinfull, and for the quantity

of the offence, whether it be great or small; whether a sinne of ignorance, or a sinne against conscience, and whether of humane frailety, or of obdurate contumacie. Cap. 2.

The first acteth to shew what we had done: the second, what wee should have done: and the third, what the doome is that we have deserved either by well or ill doing. And these three laid together, doe (as I take it) make up the nature of this worke of Examination; so that we may not unfitly describe it out of its owne principles, in some such manner as this; Examination is a *discus-*

sion

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sion of a mans life, that his workes may be seene and censured according to the rule of GODS Law.

Secondly, for the second sort of acts, which are implied in this word and ought to bee joyned with this worke, they are two especially, the one going before the proper acts of Examination, and that is a purpose to better a mans spiritual estate, by correcting what is amisse and confirming what is found and upright. And the other is an act that followeth after Examination, and that is an effectuall practice or execution of such rules and orders as may back our examination,

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mination, and make it more effectuall & usefull. For which purpose, these rules following may perhaps be not impertinent nor unfit: every wise Christian may, as his experience shall give him further occasion, adde, & use more, out of his owne or other mens observatiō.

Rule 1.

1. rule, That after we have examined our soule, we doe then compare our present with our precedent state, and consider whether wee have amended indeed, what we blamed our selves for in our former examinations; and how wee have either increased or decreased in grace and goodnesse: that

ἑκάστης ἡμέρας ἐργασίαν ἐπισκεπτόμενος, σύμβαλε τῇ προσαυτῆς, καὶ σπεύδε πρὸς τὴν βελτίοσιν.

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that if we have been sloth-
full and unprofitable ſer-
vants, we may ſnubbe our-
ſhame our ſelves for it be-
fore God and our own
conſciences, in ſome ſuch
manner as our Lord ſnub-
bed the evill ſervant in
the Goſpel, (a) *Thou wick-*
& slothfull servant, &c.
if we have beene diligent
and in ſome meaſure have
increaſed our Lords ta-
lents, that then wee may
cheare our ſoules out of
the comfort of our well
doing, & praiſe our God
that hath both given us
talents to trade with, and
grace to uſe them to his
glory. For this practice
will whett our diligence
for time to come.

(a) Mat. 25 26.

2. The

Cap. 2. 2. Rule.

2. That every morning before wee beginne our worke, we consider what we are going about, what occasions of doing good either to our selves or others, we may meet with; and what tentations may assault us in the businesses of that day; that so wee may lay hold vpon all occasions of doing good, and prepare our selves to stand out with courage against all oppositions and tentations, that may hinder us in our duties, or drawe us into sinne. For by this meanes, occasions of doing well shall not over-slip vnespied, nor will tentations surprize us at unawares.

3. That

Cap. 2. 3. Rule.

3. That if we have profited in grace, and have taken occasions of doing good, we consider at fit times, by what meanes we have profited and have beene enabled to do well, that so wee may make more constant use of such meanes, by which we have found so much sensible good already. And if we have decayed, or forslowed our opportunities, or have runne into any sinne, then wee should observe what it was that did mislead us, and by what tentations wee were overcome, that our former errours may make us more wary, and more resolute against cases of danger,

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the time to come. For this meanes wee ſhall very day gaine ſome experience, how to behave our ſelves in the daily conflicts of our Chriſtian warfare.

4. That we recall home our thoughts, as we meet with any occaſions of moment, or light upon any buſineſſe, as concerning which wee have formerly conceived a purpoſe of wary & religious behaviour: that while we are in doing of the worke, wee may remember to make uſe of our former reſolution, and now practice what before we did purpoſe. For by this meanes wee ſhall be ſure that

4. Rule

Cap. 2.

that our good purp
shall not be idle and wi
out fruit; as in many
it falleth out, who are
sluggish people, that
ver-night appoint to
earely, but when the
ning commeth; canno
bide to leave their wa
beds.

These Rules I h
thought on, as being
mine opinion fit to b
our examination, and
make it more power
for an holy life. Oth
as I said before, may
their daily observat
adde moe, and perh
finde out some better
these. And as in the o
ring of our bodily hea
Physicians advise th

Patien

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ients to follow that
reof they finde good,
to avoide that which
th not agree with their
per : so it is good
nsell in the ordering of
r soules, to make daily
e of that which by expe-
ence we finde eyther to
strengthen grace, or to
aken sinne in us; & con-
riwise to flee from all
h occasions and usages,
wee see or have found
hurt or endanger us. I
ely adde thus much
re; That these later
t of acts, whereof now
have beene speaking,
ough in themselves sim-
y considered they bee
t *Adjuncts* & *Attendants*
Examination, without
which

Cap. 2.

which it may ſubſiſt in its bare nature: and therefore are not neceſſary *ad eſſe*, as the Schooles do ſpeake: yet in the uſe of the word and in the intendment of the Scripture they are implied, included, and preſuppoſed to goe with it and attend it, as being neceſſary *ad bene eſſe*, to the well doing of the worke: as may appeare by theſe reaſons.

1. Reaſō.

1. It is the uſe and cuſtome of Scripture, under words of knowledg belonging to the underſtanding, to comprehend affections and practice. As when S. *Iohn* ſaith, *He that ſaith, I know God, and keepeth not his Cōmandements*,

is a lyer, and the truth is not in him: he meaneth not by the word [*know*] a bare & simple knowing and apprehending, which the learned call [*cognitio apprehensiva*] but he meaneth an effectuall and working knowledge, which breedeth or bringeth forth such affections in the heart, and such actions in the life, as that knowledge directeth men to; which knowledg they call [*cognitio affectiva.*] And so in this case, Examination is properly a worke of the understanding, singling things out of the confused heape, that they may appeare what they are: but by way of consequent

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Cap. 2. it doth imply such affections and actions as this worke of the understanding is intended for, which is the bettering & amending of our spirituall estates and the ordering of every thing for the best advantage of our soules and salvations.

2. Reas. 2. Secondly, that this much is implyed and intended by this word, may hereby appeare, because that the Apostle speaking of the danger of unworthy receiving of the Lords supper, & prescribing meanes to correct the abuse that way, saith, *Let a man examine himself, & so let him eate of this Bread & drink of this Cup.* For if

1 Cor. 11. 28.

the word [*examine*] hee meant nothing but *discussing* & sifting without correcting and amending; he should allow men to goe to the Communion with the conscience of sinne, & without reformation of life. And which is yet worse, should approve of a man as a worthy guest at the Lords Table, only because hee hath learned to know his estate, though he no way meane to amend it; whereas this knowledge of a mans selfe would increase his sinne; and make him the lesse welcome unto God, according to that rule of our Saviour, *That servant which knew his Lords will,* Luke.12. 47.

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Cap. 2.

and prepared not himselfe, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes shall be beaten with few stripes. And therefore when the Apostle saith; *Let a man examine, and so let him eate*; he meaneth, that after hee hath examined, he should amend whatsoever is amisse, & performe whatsoever upon examination he shall finde necessary or fit to be done. And hence it followeth, that a purpose to amend our life, & to doe what upon our examining shall appeare good for our soules, is necessary durie, as an antecedent

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tecedent act that should goe before examination; and that a practice of such things as by tryall shall appeare usefull for this purpose, is another necessary duty, as a consequent act that should follow after it. And so in conclusion it appeares, that there are three especiall acts required for the right performance of this worke: 1, a constant resolution to amend and better the estate of the soule: 2, a diligent search, thereby to gaine the right knowledge of it: and 3, an effectuall performance of all such things, as are available for this purpose. And out of all these laied together

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we may make a more full description to this purpose; Examination is a *Discussion of a mans life for finding out the true estate of a mans soule toward GOD; accompanied with a purpose and endeavour to doe whatsoever upon tryall shall appeare requisite for salvation, and the good of a mans soule.*

CHAP. III.

Of the Object of this worke, or the matter about which it is to be exercised.

HItherto we have spoken of the acts; now we are to consider of the Object, or matter about which

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which they are to bee bestowed & imployed. And it may be considered two wayes; eyther generally, and such as it is in the largest extent, which wee may call the *adequate* object; or specially, and such as is in more principall manner to be respected & looked to, which may be called the *Principall* or speciall object.

I. And first for the *adequate* object, including every thing that ought to bee examined, or about which a Christian should examine himselfe; it is whatsoever either thought word or deede, which carryeth any respect eyther of righteousnesse or

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sinfulnes in it, or all both our good and our evill acts. For Examination being (as before was noted) a kinde of judiciary proceeding with our own soules, in which we keepe Sessions at home, that we may prepare for the great Judgement: it hath for its object the same matter, that shall be discussed and sentenced at the day of the last Judgement. And that is (as *Solomon* telleth us) *Every worke whether good or evill. For* GOD (saith he) *shall bring every worke into Iudgement, with every secret thing, whether it be good or evill*: that is, every thing that is morally evill, or morally good,

(a) Eccles. 12.14.

or

or which is eyther sinfull or righteous. And therefore in imitation of Gods proceeding in his Judgement, we also should proceede in our judging of our selves, which is, to consider of every thing, which is eyther good or evill, sinfull or righteous, a breach of Gods Law, or a performance of it. Cap. 3.

But for our owne distinct understanding, and our better direction herein, it will not bee amisse to consider our good and our evill workes each apart by themselves.

And first for our evill deeds or our sinnes, wee may note these rules following.

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1. Wee must consider and examine our selves, as well concerning our omissions of duties, as commissions of evils. For in the last Judgment, our Lord the Judge of quick and dead, hee will not onely give sentēce against murders and oppressions and robberies, and such like, but (a) against unmercifulnesse also, and the not *feeding of the hungry*, the *not lodging of the stranger*, the *not clothing of the naked*, the *not visiting of the sick*, &c. And so when we are to judge our selves, wee must censure not onely our hurting of our neighbour, but our not helping of him; nor onely

(a) Matt. 25 41, 42, 43.

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onely our back-biting of our neighbour, but our not defending of his good name; nor onely our persecuting of Gods Word, but our not profiting by it; nor onely our robbing of the poore, but our not relieving of them: and so in all other the like cases, our *not doing* of that which is good when dutie doth require it of us, is culpable before God, and is part of that matter about which our Examination ought to be exercised.

2. Wee must consider not onely the substance of our sinnes, but the circumstances of them also; such as are, the persons, the

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the time, the place, the facion of māner of doing, &c. for all these may eyther aggravate or mitigate the sinne. So we see that the treason of *Iudas* is counted the more grievous, because he was one of Christs *familiar friends, which did eate of his breade:* and *Manasses* his idolatry was the more hainous, because he [a] *set his Idol in the House of God, of which GOD had said to David, and to Solomon his Sonne, In this House and in Ierusalem which I have chosen before all the tribes of Israel, will I put my name for ever.* And so, the cruell dealing of the Jews was the more hainous, because [b] *in the*

Psal. 41. 9. & Ioh. 13. 18.

(a) 2 Chr. 33. 7.

(b) Isa. 58. 3, 4.

day

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day of their fast, they did exact all their labours, and *did smite with the fist of wickednesse*. And *Solomons* idolatry did anger and offend God the more, because *his heart was turned from the Lord, which had appeared unto him twise, and had commanded him concerning this thing, that he should not goe after other Gods*. And so our sinnes will bee the more grievous, if wee wrong them who have helped us, or if in the Church of God, and in the time of his service, our hearts do meditate revenge, or forecast unjust devices, or take pleasure to think on our fleshly lusts, &c. And therefore these

(a) 1 King. 11.9,10.

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these circumstances are to come into the account together with the maine sinnes.

3. Thirdly, not onely the sinne, but the occasion of it is to be considered: for this may either increase or diminish the guiltinesse of it. As the rich man that had many sheepe of his owne, and yet tooke away *the poore mans lamb*, to make his friend welcome with, was the more grievous offender by much, because having no neede, hee did rob the poore man. And againe, the consideration of the occasion or provocation by which we were led into sinne, may teach

2 Sam.12. 1, &c.

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us wisedome, by shunning such occasions to escape from the sinnes.

4. Fourthly, we are to reckon among our sinnes, that must bee accounted for, not onely our commissions of evill deedes; & omissions of good duties, but even our unperfect & defective performances. For of these the Church of God doth accuse themselves, [a] *All our righteousnesses are as filthy rags:* and in respect of these it was, that the High Priest was by the Law to [b] *carry the iniquitie of the holy things, which the Children of Israel should hallow, in all their holy gifts.* For that doth imply, that the services

(a) Isa. 64. 6

(b) Exod. 28. 38.

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vices of Gods people had their imperfections and errours, which because they were failings in duties, were to be borne by *Iesus* our *High-Priest*, as our other sins were. And therefore we must reckon with ous selves not onely for omitting or neglecting the exercises of Religion, but for our *distractions*, our wandring thoughts, and our *cold and dull affections* while we did performe them.

Thus our evill deedes or sinnes may be considered: our good workes & holy duties may not bee neglected neither; and that for these reasons.

1. Because we are ma-

ny

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ny times deceived with shews, thinking that to be good which is evil, and that to be some great good, which is but a poore service in comparison. Thus (a) *Paul* thought hee shewed much zeale, when *hee persecuted the Church of Christ*: and (b) *Micah* thought he had highly merited Gods favour, when hee kept a Priest for Idolatrous service: and *Iehu* boasted of his killing of *Ahabs* children; (c) *Come with me* (saith he) *and see my zeale for the Lord*; when as God censured it for unjust sheading of blood, (d) *Yet a little while* (saith God) *and I will avenge the*

(a) Phil. 3.6.

(b) Iudg. 17.13.

(c) 2 King. 10.16.

(d) Hos. 1.4

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the blood of Iezreel upon the house of Iehu. And so we are too apt to overweene our selves and our owne workes; and think that we are zealous for God, when wee are envious against men, or ambitious for our selves. And for discerning of this corruption, examination is necessary to bee used about those workes which wee esteeme to be righteous and holy, lest we deceive our selves by over-partial judgement.

2. Because in the very workes which are truely good, we do many times intermingle corruptions of our owne. For sometimes there are ill ends in our

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our good deeds, as [a] *Iezebel* proclaimed a fast to cloake her murder withall, & the [b] *Pharisees* fasted and praied & gave almes, for gaining of vaine praises. And sometimes our good duties are performed in an evill manner; as the *Midwives* saved the childrens lives, by telling of a lye; and [d] *Zipporah* circumcised her son, in a pettish humour; and [e] *Vzzah* stayed the ark from falling, without sufficient warrant for such a worke. But most times there are distractions, and worldly or perhaps wicked thoughes in the midst of our best devotions: and alwayes there are defects and

(a) 1 King. 21.9.
(b) Mat. 6. 2,5,16.
(c) Exod. 1 17,19.
(d) Exod. 4.25.
(e) 1 Chr. 13 9. compared with cap. 15. 12, 13.

Cap: 3.

and imperfections & fay-
lings, when wee are mo-
fervent and beſt affected
And for diſcerning o
theſe, our beſt workes de-
ſerve a ſtrict account, th
wee may learne to ſepa-
rate the *precious from th*
vile: and neither be to
highly conceited of ou
weake performances, no
too little affected wth ou
corruptions & infirmitie

3. Our good works are
to bee conſidered in ou
Examinations, that by
thoſe things which are a-
ble to abide the touch-
ſtone, we may gaine cou-
rage againſt oppoſition
of men, & comfort again
the tentations of Satan
and a ſetled reſolution t

pro-

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proceede and goe on in a daily practice of good workes; alwaies praising God for these mercies, because it is he *that worketh in us both the will and the deed*. And in these respects the consideration of our good workes is not without good use. And this may suffice for the *adequate* object, or the matter of *Examination in generall* and in the largenes of it.

II. Secondly, for the *principal Object*, or the speciall matter which is to come into Examination, it is every such sinne as is likely to breede us some speciall danger. For if a citie be besieged, wise *governors* will take care of every posterne

Cap. 3. posterne doore, and of
very part of the wals,
repaire what is decaye
and to keepe all safe fro
the Enemie : but if o
gate be more likely to
entred then other, o
any part of the Wall b
weaker or more easily
bee broken downe, m
will there set the wa
the surest, where the da
ger is the greatest. And
a man bee distempere
with sundry diseases,
wise *Physitian* will ta
care of all, to ease the P
tient, as much as may
of every one of them:
if some speciall disease
more dangerous to
sick man, than oth
are; the Physician w
be

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bend his cure that way especially, where the life of his Patient is most endangered. And so it is, or should bee with us in respect of our soules. We have here a *Fort* to keepe, which is every day assaulted by our Enemies; and we have a *diseased soule* of our owne, distempered with many spirituall maladies; but some maladies are worse then other; and some parts of this Fort are weaker or more in danger the others are: I mean, there are some sinnes, by which the Devill may more easily surprise and captivate our soules. And therefore, as wee should use diligent watch against

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gainst them all, so we
should especially bend
our forces against those
that do or may more e-
specially breede us harm
and hinder our salvation.
And consequently Exa-
mination being an appro-
ved meanes for grubbing
up of sinne, we should ap-
ply this exercise against
sinnes in generall, but
more especially against
those, frō which we may
in reason feare the gre-
test danger. And these are
either such sinnes as are
easily contracted, or such
as are *hardly recovered*. For
into the one sort men fall
often, and out of the o-
ther they do seldom re-
cover, if they once fall in

to them: and so the one sort will endanger us by the *frequencie* of our falls, and the other by the *difficultie* of our rising, after we be downe. But for better and more distinct understanding of this point, wee may in a more particular manner consider the severall sorts of sin, which in either of these two respects may breede some speciall danger. And of this kinde I take these sinnes following to be.

1 Those that be great and *reigning* sinnes: such as the Apostle saith do exclude a man out of Gods kingdome. And in this kinde he reckoneth [a] *fornication, idolatry, adultery,*

(a) 1 Cor. 6.9. Gal. 5.19. 20, 21.

2 effe-

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effeminatenes, sodomy, theft, covetousnesse, drunkennesse, revilings, extortion. Of which sins, and such like, hee saith, that they that are guilty of them, shall not inherit the Kingdome of God. And hee meaneth, that while they are such, or till by repentance and forsaking of them, they have obtained pardon, they shall never come to Gods Kingdome. Against these *David* prayeth: (a) *Keepe back thy servant from presumptuous sinnes, let them not have dominion over mee: then shall I be upright, and I shall be innocent from the great transgression.* And against these wee should wa-

(a) Psal. 19 13.

and pray, that we may avoid them; or if we have fallen into thē, we should by Examination learne to conceive the danger, that by repentance wee may gaine pardon. For whereas lesser sinnes, such as *David* calleth [b] *errours* and *secret faults*, i. sinnes, which in regard of their smeneſse and our frailety, do escape us through ignorance, unwarineſse, or comon and humane infirmitie; whereas, I say, these sinnes are in the best of Gods children; (for even they say, [c] *If we say that we have no sinne, we deceive our selves, and the truth is not in us*:) one of those other grosse sinnes being such as

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(b) Psal. 19 12.

(c) 1 Iohn. 1. 8.

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cannot ordinarily be committed, but with conscience and purpose of sinne in the offender, doth for the present bereave men of grace, and of all title & interest to the Kingdome of Heaven.

Thus much (that no man may think, that I here meant to move any controversie) our learned Divines, who deny falling from grace, do acknowledge to be true. The Reverend Bishop of Salisbury, saith of such sinnes, that [d] *they are not pardoned, till they be repented of.* The

d *Nusquam decreta est remissio peccatorum absque pœnitentia, neque unquam aliâ conditione concessa est.* D. Abbot in Thomson, cap. 24. pag. 212. Vide etiam cap. 22, 23, 27.

learned

learned Divines of *Great Britaine* in the *Dort Councell*, say that *God* [e] *hath set this order, that the act of Repentance must goe before the benefit of forgiveneſſe.* And for proofe thereof they cite the Texts of Scripture, *Pſal.* 32.5. and *Ezek.* 18.27. *Vrſin* ſaith, [f] that *they make men guiltie of eternall damnation*; and that *if a man ſhould continue in them to the end of his life, he ſhould miſſe of eternall life.* Our learned Divines of Great Britaine againe ſay, that by them, *men who are*

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e—*Illum ordinem inſtituit, ut actus pœnitentiæ beneficium veniæ præcedat.* Suffra. Theol. Magnæ Britan. de 5. Articulo, de Perſeverantia quoad Electos. Theſ. 5. pag. 75.

f *Vocatur [peccatum] Regnans, quia imperium tenet in hominem, et eum æternæ damnationis reum facit.* Vrſin Catechiſ. part. 1. q. 7. pa. 60 An.—*in quo ſi quis volens perſeveraret uſque ad finem vitæ, ſalute æternâ excideret* Vrſin. Tractat. Theol. tit. de peccato. reſp. ad tertium. pag. 208.

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g Regeniti ac justificati quandoque suo vitio incidunt in atrocia peccata, — atque hisce indignationem Dei paternã incurrunt, reatũ damnabilem cõtrahunt, præsentem ad regnum Cælorum ingrediendum aptitudinem amittunt. & — Reatum damnabilem contrahunt, ita ut dum in ea statu impœnitentes persistunt, nec debeant, nec possint aliter sibi persuadere, quam se esse morti obnoxios. Suffrag Theol. Mag. Brit, de 5. artic. de Persev. quoad Electos, Thes. 3. pa. 71, 72. Si quis igitur insistat viam Divinæ ordinationi contrariam, puta latã illam viam immunditiæ, & impœnitentiæ, quæ recta ducit ad gehennam; numquam poterit in cælum isto pacto pervenire. Immo, si mors illum oppresserit in hoc devio errantem, non poterit non in mortem incidere sempiternam, Ibid. Thes 4 pag. 73.

g regenerated do incurre a damnable guiltinesse, and do lose their present aptitude to enter into the Kingdome of Heaven. And, that so long as they continue without repentance in that state, they neither ought, nor can persuade themselves otherwise, then that they are lyable to eternall death. And, that if any man walk in a way contrary to Gods ordinance, namely, that broad way of

unclean-

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uncleannesse & impenitency, (which leadeth directly down to hell) he can never come by this meanes into heaven. Yea and if death shall overtake him wandring in this bypath, he cannot but fall into everlasting death. Thus our learned men speake: and they learned it from the blessed Apostle. For hee saith, that [a] *they which doe such things, shall not inherit the Kingdome of God.* And writing to the *Corinthians*, he saith, [b] *Neither fornicators, nor Idolaters, nor adulterers, &c. shall inherit the Kingdome of God. And such were some of you; but ye are washed, but ye are sanctified, but yee &c.* Where we may first note,

(a) Gal. 5. 21.

(b) 1 Cor. 6 9, 10, 11.

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that the Apostle maketh an opposition betweene being *fornicators or idolaters, &c.* and being *washed or sanctified*, after the committing of these sinnes. And this sheweth; that men being onee guiltie of these sinnes, do still remaine *fornicators, idolaters, &c.* till they be *washed* and *sanctified* from them: which without true and serious repentance they cannot be imagined to bee. And consequently, they who have committed such sinnes, remaine such sinners, till they have repented. Secondly we may consider, that the Apostle saith of such sinners, that *they shall*

not

not inherit the Kingdome of God: Neither fornicators, nor Idolaters, &c. And fro hence it followeth that men who have committed these sinnes, are for the present, that is, till they repent, *deprived of all interest unto heaven.* And in respect of all this, every Christian should have an especiall care to examine his soule concerning these grosser sinnes, that he do not suffer himselfe to live and lye in any of them. Cap. 3.

2. Of the same kinde are sinnes of *recidivation* and relapse, when we fall back into the former sin, after our repentance, and vows of a better life. For relapses into sickness are

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dangerous for the body; and relapses into sinne are no lesse dangerous for the soule; & that (as a learned man hath well observed) in these 3. respects: 1. Because corrupt nature after restraint *groweth more fierce: like a Mastive that breaketh loose after he hath beene tyed; or like a River*, that hath broke thorow the bank that kept it in. 2. Because *Satan* is more malicious against such as have once escaped out of his fetters; *like a Iailour that hath recovered the prisoner* that broke from him. 3. Because God layeth judgements on such *Apostates, & powreth the Spirit of slumber upon them.* In which

(a) M. Gataker in his Spirituall watch, Sect. 9. pa. 12, 13.

which respects the sinner is in much more danger by relapse then he was before. And therefore our Saviour said to the man whom he had cured of his lameneſſe, *Sinne no more, leſt a worſe thing come unto thee:* & that if the *uncleane ſpirit*, which hath beene caſt out of a man, *doe returne and finde the houſe ſwept and garniſhed*, that is, made fit for the habitation of ſuch a gueſt; *then he goeth and taketh with him ſeven other ſpirits more wicked then himſelfe, and they enter in and dwell there; & the laſt ſtate of that man is worſe then the firſt.* By this it appeareth, that theſe kinde of ſinnes into which

Iohn. 5. 14

Luk. 11. 24

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which wee have fallen before, if after our recovery wee relapse into them againe, are most dangerous and prejudiciall to a mans soule. And therefore when we call our soules to account, wee should more especially examine them concerning the former sins, which we committed before-time, that wee may see how well or how ill we have continued the course of our repentance & amendment.

3. Sinnes that suite with our owne *dispositions*, such, I meane, as wee are inclined unto, either through temper of nature or custome of life. For these sinnes may breed speciall

See Mr. Gataker Spirituall watch, Sect. 20. pag. 24.

danger

danger, because we are ready to drop into them, when no other Tempter driveth us, beside our owne corruption. Of such *David* seemeth to speake, when he saith, *I kept my selfe from mine iniquitie.* Psalm. 18. 23. And of such wee also should beware. And therefore in the daily care of our soules, wee should more especially question and examine them concerning those sinnes, to which we are addicted or disposed, either by nature or by custome.

4. The sinnes of each mans particular *calling* or *trade*, may especially endanger him, because hee hath by his very course of life Gataker Spirituall Watch. Sect. 19. pag. 22.

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life, so many and so usuall occasions to bee tempted by them. Never a day, nor scarce an houre of a day, but some businesse will come in his way, either in dealing with others, or in deliberating by himselfe, by which he may be occasioned either to omit some dutie, or to do some wrong, or to follow some neerer way of thriving than GOD doth allow him. And amidst so many and frequent occasions, it will be hard to stand upright, without much care and watchfulnesse. And therefore as S. *Paul* prescribeth unto severall men, the duties that belong to their severall

states

states and conditions, as to him *that hath* the gift of *prophecie, that hee prophecie according to the proportion of faith*; and to him *that hath an office, that hee waite upon his office*, and so he *that teacheth, on teaching, &c.*: so, if we desire to looke into the state of our soules, and to learne from our owne hearts, how well or how ill wee have done our duties, wee should have an especiall eye to such things as appertaine to our particular places and callings. Cap. 3. Rom. 12. 6.

5. The sinnes of the *time, place* and *companie* in which we live, have speciall danger in them. For first,

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first, they will draw us by their very *example* to partake with them; in so much, as that men who at the beginning do abhorre them, yet by continuance of time, are insensibly carried with them, before themselves can tell how. And secondly, *evill men* do desire *company* in their sinne, and do usually strive by all perswasions to win over to their side, those that are better affected. And therefore *Solomon* saith; (a) *My sonne, if sinners entice thee, consent thou not. If they say, Come with us, let us lay waite for blood; &c; we shall finde all precious substance, we shall fill our houses with spoile; cast in thy lot*

(a) Prov. 1 10, &c.

lot among us, let us all have one purse: My sonne walk not thou in the way with thē, &c. In which words, *Solomon* first supposeth that sinners will intice, and use all plausible allurements to perswade others to their society; and then he adviseth the righteous to take heede of them and their sugred baites. And so, if wee live among such men, wee must expect provocation from them, and therefore should use all providence for freeing of our selves of them. Thirdly, wicked men, if they cannot winne others to take part with them, yet they will *molest* them, because their contrarie

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life is an open shame to these mens dealings. And therefore the Wise man bringeth in the wicked thus deliberating or rather resolving with themselves; [a] *Let us lye in waite for the righteous, because he is not for our turne, and he is clene cõtrarie to our doings: he upbraideth us with our offending the Law, & objecteth to our infamie the transgressings of our education. He was made to reprove our thoughts, he is grievous to us, even to behold: for his life is not like other mens, his waies are of another facion: &c.* And this daily molestatiõ from the wicked, will make good men afraid to do well, for feare

(a) Wisd. 2. 12, &c.

of

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of giving offence, or incurring danger: which made *David* to say, that *the rod of the wicked should not rest upon the lot of the righteous, lest the Righteous put forth their hands unto iniquitie*: implying, that if the wicked were suffered still to scourge and molest Gods people, it might bee a meanes to make them forsake their integritie, either by seeking to pacifie the wicked, or to protect themselves. By these considerations it appeareth, that in the *company of evill men* are many provocations to sin, partly by their bare *example*, partly by their evill *counsell*, and most of all by

derision

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derision and reproches, or by oppression and injuries. In respect whereof, wee may say, as S. [c] Hierom out of Cyprian, [*Nullus diu tutus periculo proximus;*] *No man can be long safe that is alwaies in danger.* And therefore [d] *as men that live in a bad ayre, or in time of a generall contagion, are the more carefull to fence & arme themselves by taking of preservatives, by eating before they goe abroad, &c.* so, if a man live in such a place & among such company, as where sinne doth beare sway; hee should have a speciall care to arme himselfe against the sins of that time & place, and to watch over his soule

(c) Hierom. in lib. 2. Commentar. in Amos Proœm. ad Pammach

(d) Mr. Gataker. in his Spirituall Watch Sect 22. pag. 27.

soule, lest he should be infected with the common corruption.

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These and such like sins as these, because they breede the greatest danger, are to bee sifted and censured with the greatest care. And so wee see that wise men have held the like course in matters of this life, & have found good successe by it. When the King of *Syria* was to fight with *Israel*, he commanded his Captaines, (a) *Fight neither with small nor great, save only with the King of Israel.* And the event sheweth, that the course was good: for when the King was slaine, (b) *a Proclamation then went through-*

(a) 1 King. 22.31.

(b) vet. 36.

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throughout the Host, Every man to his Citie, and every man to his owne Country. And in like sort Agesilaus gave advise to the Lacedemonians in a certaine battell against the Thebans, that they should omit all others, and fight only against Epaminondas, who was the Leader of the Field, and a man of as great wisdome as courage. And he gave this reason for it, because hee being killed, it would be easie to conquer all the rest: which (as my Author saith) fell out accordingly. And so, when d Goliah was slaine, the Philistines seeing that their Champion was dead, fled before Israel. And so in like manner

(c) In pugna ad Mantineam hortatus est Lacedæmonios, ut omissis reliquis, in solum pugnarent Epaminondam; solos inquiens prudentes esse fortes, et illo necato, facilem fore de reliquis victoriam: id quod etiam evenit. Plut Apoph. in Agesil. pa. 214. C.

(d) 1 Sam. 17. 51.

manner in our conflicts with sinne, it will be good counsell, that sometimes omitting all other vices, we bend our selves wholly against that sin, which troubleth us most: because if once wee have quelled our master-sinnes, the Devils great Leaders and Champions; it will be the more ease to chase away the rest. And for this cause, in the performance of this worke of Examination, a speciall care must be had against these great Commanders, that they escape not away in the throng.

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1. Note.

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CHAP. IIII.

Of the maner to be observed in this worke, or how a Christian should proceede in examining of himselfe.

THe matter being declared, the next thing to bee considered, is the manner: for direction wherein, three things are in the beginning to be noted.

1. Note. 1. That in all workes of this kinde, the manner is much-what to be regulated by the matter and the end. For Examinati-

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on, in what kinde ſoever it be, being a ſearching or enquiry after ſomething that wee deſire to know, is alwaies to be ſo performed, as may beſt ſerve for the bolting out of that truth which wee ſearch for. And as the matter whereof the queſtion is, and the end for which the enquirie is made, and the diſcovery which is deſired in this worke, do differ and diſagree: ſo the manner of proceeding in making the ſearch, will be different & unlike it ſelfe, as the things whereto it is applyed do require. As for example, if the Goldſmith bee to try his metall, hee uſeth Cap. 4.

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the touchſtone and the fornace; becauſe theſe are the proper meanes which his art doth teach for finding out that which he deſireth to know. And if the Carpenter bee to try his worke that hee hath framed, whether it be agreeable to art, and fit for uſe, he uſeth his ſquire and line and compaſſe, becauſe they being applied to his worke, will ſhew how well it is fitted for the purpoſe. And ſo in like manner, if a Phyſician be to try the eſtate of his Patient, he looketh upon the urine, feeleth the pulſe, and obſerveth the ſymptomes. And if a Judge be to examine a ſuſpected per-

perſon, hee queſtioneth him about circumſtances, and examineth him upon ſuch interrogatories, as may entangle any man that meaneth by glozing ſhifts to obſcure the truth. Thus in examinations, men follow that courſe which is ſuteable to the matter, and peculiar for that end whereto it is referred. Cap. 4.

2. That Examination as here it is intended, being a *diſcuſſion* of a mans life, for diſcerning his ſpirituall ſtate, is a kinde of *judiciarie* proceeding, as hath beene ſhewed (a) already. And therefore looke what courſe Judges do hold in their Seſſions, or 2. Note. (a) Cap. 2.

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at their Assises, the like course will be fit to bee held in this worke. Now in their Sessions, this is the course: They first enquire into the *facts* of men, and that enquiry is made by the testimonie of witnesses, and other proofes, that may shew what their deeds have beene: and secondly, when they have found out the truth of the fact, then they goe to the *rule* of the *Law*, and that being laied to the fact, directeth the Judge to give sentence according to right. And so in these *Sessions* kept in the *Conscience*, and held for the ordering of our soules, wee have two things

things to enquire after; the one what our *Actions* and *facts* have beene, so farre forth as they concerne our spirituall life: for finding out whereof, our best proofe is the testimony of our owne conscience; which will be as *good as a thousand witnesses*, if our selves corrupt it not. And the other is, how well these actions do agree with *Gods Law*, (which is the Law that bindeth the conscience, & cõcerneth the soule;) that thence wee may learne what to judge of our life, how farre forth it agreeeth with Gods Law, or swarveth from it. Cap. 4.

3 That the method or

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order of proceeding, is not altogether the same, when our Examination is concerning the *principall* Object or some particular sinne, as it is when it is applied to the *generall* Object or all the morall actions of a mans life. And therefore I will consider them severally and apart.

I And first for the *generall* Object, and for the sifting of our conscience thereabout, we must compare our life with Gods Law; and that may bee done two wayes. For we may either beginne with *Gods Law*, & first see what it doth require at our hands, and thence proceed to our selves, & question

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ſtion with our ſoules, how and wherein we have obſerved or tranſgreſſed thoſe rules. Or ſecondly, we may begin with our ſelves, and enquire what our doings are; and then go to Gods Law, that we may learne what to judge of ſuch workes.

If we begin with Gods Law, then wee muſt doe two things.

Firſt, we muſt get a cõpetent *knowledge* of Gods Law, that wee may know in ſome meaſure what each precept doth require of us, and what the meaning is of all ſuch Commandements as concerne our practice, the ſumme whereof is contained in

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the Decalogue or tenne Commandements. For as an unskilfull man is never the nearer for a *line* or *rule*, if he have not beene taught the *carpeters* trade, nor knoweth not the use of these things; no more can a Christian bee any whit the better for hearing or having of *Gods Law* to direct him, unlesse he know the meaning of it, and can tell what vices are forbidden, and what vertues are commanded in every precept. Whence it followeth, that they which have never beene trained up in the grounds of Religion, nor have not the knowledge of their Catechisme, cannot possibly

sibly goe about this so necessary a worke with any dexteritie or profit to their soules. Cap. 4.

Secondly, when a man hath learned, in some good sort, the meaning of the Commandements, then in the second place hee is to goe through these Commandements one by one, and in each of them to consider what sinnes are there condemned, and what duties are there enjoyned, and herepon still to question with his owne heart, *And have I committed this sinne?* Or, *Have I neglected that dutie?* Or, *If I have kept the precept, for the matter,*

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yet have I not broken it in the manner of performance, or in the intention of my minde? And thus we may proceed, when wee begin with Gods Law.

But if we beginne first with our selves, then we may hold this course: first (after some competent knowledge of the Law, which is ever presupposed in this worke) wee must take a view of our life, or of so much of it, as then wee are occasioned and purposed to examine, and consider from time to time, & from one moment to another, how we have been busied, in what sort wee behaved our selves in it, and what have beene

beene our deeds, words, and thoughts, that deserve scanning: and hereupon wee must still question with our selves, upon every worke that admitteth such a question, what therein hath beene done amisse, or how wee have transgressed in the matter, or in the manner, or in the end, or in any circumstance. In which kinde that we may proceede the more orderly, and understand our selves and our estate the more distinctly, we must not passe over things in the grosse, and lap up too much of our life in a generall and indistinct consideration; but rather labour Cap. 4.

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bour to part & divide our time by ſmaller parcels, that ſo wee may ſee every thing apart and by it ſelfe. For which purpoſe, thoſe who have not better directions already, may bee pleaſed to make uſe of theſe.

1. If wee be to take a generall account of our whole life, & to examine our ſelves from our beginning to the preſent time; we may divide our life ſeverall wayes. As firſt, by the times of our age; how wee were buſied, and in what manner we carried our ſelves, towards God when wee were boyes, and when afterward wee were young men,

men, and when men of middle age; and so on to our present time. Secondly wee may divide our life by the severall callings and conditions of life, in which we have spent our time: as what wee did when wee were Scholars at the Grammar schoole; what, when we were Servants, or Apprentices, or under Tutors and Gardians; what, when wee became free-men, or house holders, or at our owne libertie and disposing; and what in the exercising of our particular trade or profession, or course of life. As namely, *Clergie* men may consider how they have dealt in their ex-

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exercise of the Ministery, *Magistrates* in their places of government, *Merchants* in their trafficking, *Craftsmen* in their occupations, and every man in that vocation whereunto he is called, and in that profession which he doth exercise and bestow his life in. Thirdly, we may againe part and (as it were) subdivide the time of our speciall calling by the speciall businesses which wee have gone thorow, while we have lived in it; as a *Merchant* may consider of his dealing, how just or unjust it hath beene in the commodities which hee hath caried forth into the Indies, into the Easterne Coun-

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Countries, and into other Kingdomes abroad; and how he behaved himselfe in fetching this or that cõmodity from such & such parts, and in venting his wares abroad after they were come home, &c. And so may other men doe in the like cases, concerning the principall businesses and occasions, that occurre or happen in their severall professions or callings.

2. If we be to consider of some lesser portion of our life, (as religious men have beene accustomed to do by considering that time which hath passed them since their last either ordinarie or more

solemne

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ſolemne Examination,) then wee may part our moneths by weekes, and our weekes by dayes, and each day by his ſeverall houres; that our taſk for the preſent being the leſſe, our care and labour about each particular may be the greater.

Theſe directions for the manner of proceeding in this generall Examinatiõ, I have repreſented to ſuch as ſhall vouchſafe to reade this ſchedule; leaving them notwithſtanding to their owne choiſe, which of theſe waies they will follow, or whether they will follow any of them at all, if ſo bee they know how to uſe a better

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in steade of them. For those who are accustomed to these affectiall exercises of devotion, may perhaps devise other more fitting courses or waies of proceeding then these are: and it is reason, yea & a point of wisdome too; for every man to make use of those rules, which in his owne experience he findeth most proper to his owne nature, & most powerfull for his reformation & amendment. I will onely adde thus much more before I goe on, that the more kindes and wayes of proceeding that every man useth, the more knowledge he will gaine of his owne estate and

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and the more will he be enabled to resist sinne, & to reforme his life and behaviour: for that which escapeth him in one maner & course of proceeding, may meete him in another; & what one course leaveth unperfect, that the next may supply. And thus much shall serve for the *generall* Object.

II. Secondly for the *particular* Object, and our examination about it, we may for our direction therein make use of these and such like rules.

Rule 1. 1. We must single out some predominant and dangerous sinne, and bestow our care about it for the time: first *enquiring* how,

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how, and when, and upon what occasion wee have fallen into it before-time: and then setling in our selves a *purpose* of heart to forbeare it for the time to come. In undertaking of which purpose or resolution, it will be expedient, for our more easie and certaine victory, to set to our selves some short space, in which wee will force our selves to forbeare that sin: as namely that we will do it for this preſẽt day, or till the next time that we shal examine our conscience againe, or the like. And when the prefixed time is come, we should quẽstiõ our selves, how well we have performed

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med that which wee purposed to doe; and how and wherein we have failed: and then begging pardon for our defects, we must beginne a new purpose, and prescribe ourselves a like time for shunning of the same sin: and so on from day to day, still correcting our former errour, and still renuing our first purpose, till we have gotten a full victorie, This rule is prescribed, and was observed by [a] *Plutarch* for *repressing of immoderate anger*, and hereby, *in processe of time he attained to a great measure of patience.* And if we observe the like rule in pursuing our sinnes, we may

(a) De Ira cohibenda in fine pa. 464. B, C.

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Rule 2.

may finde a like help towards grace and goodnes.

2. In purſuit of the ſelected ſinne, it will be expedient not to content our ſelves with purpoſes againſt the maine ſinne in generall, but more particularly and diſtinctly to bend our ſelves againſt the *ſpeciall acts, occaſions & opportunities* of it. As for example, Suppoſe *raſh anger* is the ſinne which a man ſifteth and purſueth for the rooting of it out; it will be fitting for him to reſolve with himſelfe, not to ſpeake harſhly, not to looke fiercely, nor to uſe churliſh behaviour; whether his ſervant diſpleaſe him wth negligẽce, or

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or his friend offend him with unfaithfulnes, or his enemy provoke him with ill language and malicious dealing, &c. In which case and course, speciall care is to be had, that wee doe especially set our selves against that act, or that occasion, or that cause, by which wee doe most usually offend.

Rule 3.

3. As oft as we finde any motion of the sin to stirre and shew it selfe within us, it will be convenient, not onely to withhold our consent, but withall to *exercise* some acts of the *contrary vertue*. As for example, if *desire of Revenge* be the sin which stirreth up our

blood

blood and boyleth within us; wee must not onely forbeare to *avenge our selves*, but further also must force our selves to pray for him that hath offended us; & *if he hunger, to feed him*, and *if he thirst, to give him drink*; and to doe for him any other office of love, as occasion shall serve. This Rule, if it be duly and sincerely observed, will be able in time to quell the rage of the sinne, and will make it lesse forward to sollicite us afterward, when it hath found such entertainement from us aleadie. Cap. 4. Rom. 12. 19, 20.

4. If in our daily Examination, we finde that wee have *Rule* 4.

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have beene defective in performing of what wee purposed, especially if our failings have beene great and dangerous, then it will not bee amisse to *amerce* and punish our selves for such either our slothfulnesse or wilfulnes. As namely, to enjoyne our selves some extraordinary *abstinence* frō meat, recreation or ease; or by way of a Fine, to give some forfeiture out of our purses; or touse some such other holy revenge upon our selves, the feare or smart whereof may make us more carefull for afterward. This holy revenge exercised by the Sinner upon himselfe, is commended

mended by the Apoſtle, as a worthy fruit of ſerious repentance. 2 *Cor.* 7. 11. And it may beſides ſerve us alſo for an effectuall meanes of amendment of life. For as the pleaſure, which wee take in ſinne, doth allure us to commit it, ſo the ſmart, which wee feele for ſinne, will make us to avoid it. In which kinde that puniſhment is moſt likely to doe good, which is impoſed by our owne cenſure; both becauſe we ſhall be the more willing to ſubmit to it, and becauſe we may better conceive why it was inflicted; as I have elſe-where (a) ſhewed more at large.

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(a) Chriſtians Faſt cap. 3. pa. 45, 46, 47.

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And this may suffice for the method and maner of proceeding.

CHAP. IV.

Of the times of Examination, in which it is to be exercised.

THe next thing to bee considered, is, what may be the fittest times for this exercise. And the times to bee considered are two; *When* and *how often* it is to bee used. For answere whereto, the Scriptures, for ought that I know or can observe, have determined no set precise time, which is ne-

cessary

cessary alwayes to be observed in the performace of this worke. Notwithstanding some rules there are, partly pointed at in the Scripture, and partly prescribed by holy men, which we may make use of for our good. And they so farre as I can gather and observe, be these and such like. Cap. 5.

1. There is no danger of surfetting upon too much, nor need we feare lest wee do performe it too often: For first, the oftener wee reckon with our soules, the fewer new things wee shall have at every time to reckon for; and the fewer the things be, the more readily will

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they be called to minde, and they may be scanned the more exactly: whereas multitude of things, if they come together, will hide one another, and take time one from another, and hinder the notice each of other; and still it may bee expected, that where many businesses are tumbled in together, some will escape away in the throng. And secondly, the oftener we take account, the fresher will our decedes and actions bee in remembrance; because being lately done, they have not had space to slip out of our mindes. And therefore the oftener, the better: for than there

lightly bee any danger in being too diligent. The consideration whereof made St. *Bernard* say of this worke, [a] [*Si semper hoc quum opus est, facis, semper facis.*] *If yee will doe this as often as there is neede of it, you must doe it always.* And it may bee thought, that in respect hereof, the Prophet, speaking of this worke, did double his words, [b] *Let us* (saith he) *search and try our wayes*: implying, that as hee doth double his words, so wee should double the worke; and after we have done it once, doe it yet over againe.

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(a) Bern. in Cantic. Serm. 58. in fine. pa 742.

(b) Lam. 3. 40.

2. The time that learned

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ned and devout men haue beene accustomed to obserue, and do think most conuenient for an ordinary practice of this dutie is, that once every day at least, every man should consider of all such things as haue passed since his last reckoning. So saith S. Chrysostom, [a] *Let this account be kept every day, and That which thou doest in a matter of money, which is, that thou sufferest not two dayes to over-passe thee without reckoning with thy seruant, lest forgetfulnesse should breede confusion in the reckoning; doe the same also in matters* of thy soule, *and actions* of thy life, *every day.* And the same Father,

a Hoc fiat singulis diebus—— Et quod facis in pecunia, nec sinis ut duo dies prætereant, quin cum famulo rationem ineas, ne confusionem inducat oblivio· τοῦτο καὶ ἐπὶ τῶν πράξεων τοῦ βίου καθ' ἑκάστην ἡμέραν. Chry. exp. in Psal. 4. pag. 17. A.

ther, preaching upon that Text, [b] *My sinne is ever before me*, noteth that the Saints in old time [c] *were used to forget their vertues, and remember their sinnes, not as men now a daies (saith he) do use to doe, who put their sinnes out of their remembrance.* And hereupon hee adviseth us not long after, in the same Sermon; [d] *Hast thou not a booke in thine house, wherein thou writest thy daily accounts? Have also a little booke in thy Conscience, and write therein thy dayly transgressions. I meane, (saith hee) when thou layest thee downe upon thy bed, — bring forth thy Booke, and take an account of thy*

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b Ps. 51. 3.

c *Virtutum suarum oblíti, peccata sola memoriâ retinebant: non ut hujus tempestatis homines, qui peccatorum suorum memoriam exuunt.* Chry. hom. 2. in. Psal. 50. p. 1003. D.

d *Annon codicem domi habes, in quo quotidianas rationes scribas? Habe item codicē in conscientia, & quotidiana peccata scribe. &c.* Chry. ib. p. 1004. D.

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sinnes. And to like purpose speake many others, as may further be seene in the next rule following.

3. The time which learned and wise men have allotted for this worke, is especially in the Evening or at night: because that time is a time of vacation and leisure. For in the day time we have our Trades to follow, and our markets to make, and our Law-suites to attend on, and our friends to talke with, and our families to provide for, and one businesse or other will ever bee comming in the way, and interrupt us: but the night is a time of privatenesse and

and retirednesse, when occasions of the world being overpassed, wee have the more freedome to conferre with our soules. To this purpose it is, that *David* tooke the night time to meditate in; [a] *I have remembred thy name, O Lord, in the night, and have kept thy Law.* And that time hee tooke to lament his sinnes; [b] *Every night* (saith he) *I make my bed to swimme, and water my couch with my teares.* And that time hee tooke also to examine his soule in; [c] *I call to remembrance my song in the night: I commune with mine owne heart.* And that time hee biddeth us also take for

(a) Ps. 119. 55.

(b) Psal. 6 6

(c) Psal. 77 6.

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the like purpose; [d] *Commune with your owne heart upon your bed, and be still.* Upon which words of the Prophet, wee have this note given us by St. *Chrysostom:* [e] *What meaneth this,* (saith he) *that he saith, Cōmune with your hearts upon your beds?* And he answereth, It is this; *After supper time when yee are going to sleepe, and are ready to lye down on bed, and have great quietnesse and silence without the presence or disturbance of any, then erect a Tribunall for the conscience.* And a little after; *When neither friend doth disturb thee, nor servants provoke thee, nor multitude of businesses doth presse thee; then take*

d Psa. 4. 4.

e *Post cœnā inquit, quādo itis dormitū, quando estis decubituri, & nullo præsente, multa quies, & silentium, & nemine interturbante profunda tranquillitas; excita judicium conscientiæ. — Quando neq; amicus interturbat, nec famulus irritat, nec turba negotiorū urget; tunc vitæ interdiu actæ rationē exigite.* Ch. exp. in Ps. 4. 4. pa. 26. C. D.

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take account of thy life, what thou hast done in the day time before. And the same Father in another place, [a] *When thou laiest thee down upon thy bed, and no man is by to disturb thee, before sleep come on, bring forth the book of thy conscience, and recount thy sins with thy selfe, saying to thy selfe, HAVE I THIS DAY OFFENDED IN WORD OR DEEDE?* Hee addeth; [b] *In the day thou hast not time for this worke; but feare of superiours, and conference with*

a *Quum in lecto tuo iaces, nec quisquam est qui tibi negotium facessat, antequam somnus irrepat, libellum in medium produc, & peccata tua tecum reputa, dicens apud teipsum:* Numquid hodierno die, vel sermone vel opere peccavi? Chr. Hom. 2. in Psal. 50. pag. 1004. 1005. b *Diuino tempore id faciendi spatium non habes, verum & Præfectorum metus, & sodalium colloquia, & negotiorum cura, & alendæ prolis studium, & uxoris procuratio, ac parandæ mensæ solicitudo, καὶ μυρία ὅσα τοιαῦτα πρᾶγμα.* Idem ibid. pag. 1005.

friends;

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friends, and care of busines-ses, and forecasting for education of children, and prouision for wife, and preparation for diet, & a thousand things besides doe distract thee. And to the like purpose S. *Basil,*[c] *Whē the day* (saith he) *is ended, and businesses are past, before rest and sleep, it is expedient that every mans Conscience should bee judged of his owne heart,* And *Dorotheus* saith,[d] *that it was a rule from their forefathers, how men ought to cleanse themselves, that in the evening they should que-*

c *Completo jam die, omnique opere cum corporis, tum spiritus etiam absoluto,* πρὸ τῆς ἀνάπαυσεως ἀναχρίνεσθαι προσήκει τὸ συνειδὸς ἑκάστου ὑπὸ τῆς ἐθίας καρδίας. Basil. to. 2. de Instit. Mona. in fine, pa. 396. C.

d *Docuerunt nos sæpe patres nostri, quo pacto purgemus nosipsos per singulos dies, ut scilicet in vesperam perscrutemur nobiscum, quomodo transactam diem exegerimus, & rursum mane quomodo noctem &c.* Dorotheus. 1. Biblioth. Patr. edit. Græcol. Doctrina 11. pag. 814.

stion

stion themselves how they had passed the day; and againe in the morning, how they had passed the night. And Bernard; c Let Iustice sit and judge, let the conscience stand impleaded and accusing it selfe. No man loveth thee more, nor no man will judge thee better. In the morning exact an account of the night past, and impose upon thy selfe watchfulnesse for the day to come. In the evening require a reckoning of the day past, & lay an injunction for the night comming. And in like maner speake other spirituall Masters, who undertake to prescribe rules of a religious life. Whereby it may be seene, how

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c Sedeat judex iustitia, stet rea & seipsum accusans conscientia. Nemo te plus diliget, nemo te fidelius judicabit. Mane præteritæ noctis fac à teipso exactionem, & vesperæ diei tu tibi indicito cautionē. Vespere diei præteritæ rationē exige, & supervenientis noctis fac indictionem. Ber. de vita solit. ad fratr. de Mō. Dei. pag. 1029. D.

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how they do generally agree upō it, as a received Principle, that every night men ſhould take accounts and examine themſelves for the day paſt: but in the two laſt authorities wee may further note, that beſides the accounting at night for the day paſt, they require alſo a reckoning each morning for the former night. And ſurely that is not to no purpoſe: for even in the night reſerved for reſt, there do many times paſſe, thoughts, affections, purpoſes, yea and ſome actions alſo, which as they do well deſerve cenſure, ſo may eaſily bee forgotten, if they be deferred

ferred till multitude of businesses the day following, have bred a confusion in the memorie.

4 It it a very fit time for this worke, when we have beene about some important businesse, in which there may be occasion either of doing good, or of offending in some speciall manner. Thus *Iob*, when his sonnes had beene feasting, because great cheare and much merriment are most times occasions of some sinne, therefore at their returne home he called them together and *sanctified them, and offered burnt offerings according to the number of them all.* For *Iob*, saith, It may,

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(a) Iob. 1. 4. 5.

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may be, my sonnes have sinned, & cursed God in their heart. Thus did Iob continually. And thus Christians should doe: when they returne from making purchases or striking of bargaines, or following of Law suites, or feasting with their friends; or debating of controversies, or any other the like works and imployments of moment, they should call together their thoughts, and examine their hearts concerning all the former passages, and sanctifie their soules by lamenting their sinne, & purposing a better life.

5. It is a fit time also to examine our consciences, when

when we have some speciall occasion to prepare our selves for God, or to intreate his favour in some speciall sort. Thus the Church of *Israel*, when they were in distresse, and sighed to God for reliefe, they encouraged each other, *Let us search and try our wayes, and turne againe to the Lord.* And S. *Paul*, when the Lords supper was to be administred because is was a matter of great weight, and might breed much harme to the unworthie Receiver, therefore prescribeth this rule of preparation to all that minde to partake of that Sacrament; *Let a man examine himselfe:* and

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Lam. 3. 40.

1 Cor. 11. 28.

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and so let him eat of this bread, and drink of this cup. And so in like manner, if we bee in any *distresse* or danger by reason of our sinnes, that is a fit time to examine our selves, that by serious repentance we may goe to begge pardon. And if wee be to receive the blessed *Supper* of our *Lord*, then we should examine also, lest being unprepared for so holy a worke, we prove unworthy partakers of Christs body. And If we keepe a *fasting* day, for the humiliation of our soules, that is a fit time, that by taking a view of our sinnes, wee may be the more dejected with sorrow. And if wee

keepe

keepe a *Sabbath* day, or some great day of festivity unto the Lord, that also is a fit time, that our soules having by examination been purged from our sinnes, wee may be prepared to heare, and pray, and praise God with attention and zeale. But especially if wee be cast upon our *sick beds*, in danger of death, and in expectation of our dissolution, then is a most urgent time to take account of our soules, that our reckonings may bee made even, before we be called to account at Gods Tribunall seate. For as the *tree falleth, so it lyeth*: and if wee dye unprepared, we

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we ſhall be unable to anſwer him who is the Iudg of quick and dead. In theſe therefore, and all other caſes of like moment and conſequence, there is great cauſe to uſe this worke.

Laſtly, beſides thoſe daily and caſuall times, it is a convenient time alſo, after ſome good ſpace paſſed in this manner, to examine our ſelves over againe: as for example, after a moneth, or after a yeare, to conſider our ſelves for the moneth or yeare laſt paſſed, that thereby wee may ſee how we have profited, or how wee have decayed for that ſpace of time. For as

our members grow, and our shape every day changeth, and our black hayres turne gray, while wee perceive it not, nor can tell when & how these changes come; yet after some space of time wee may easily discerne, that so we are changed: so it is in the state of our soules; besides the manifest changes of it, which do appeare while they are in doing, there are certaine insensible alterations, wch are not to bee discerned, but after some continuance of time. And for the rectifying of these, it is necessary to take a more generall view of our soules, then in every

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(a) Sicut nõ sentimus quomodo crescunt membra, proficit corpus, mutatur species, nigredo capillorum albescit in canis; (Hæc quippe omnia, nobis nescientibus, aguntur in nobis:) ita mens nostra per momenta, vivendi ipso curarum usu a semetipsa permutatur &c. Greg Moral. lib. 25. c. 6.

born dayes

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dayes examination wee can doe, that we may see wherein we are better or worse, or how our zeale is increased or decayed, over that which it was a moneth, or halfe a yeare, or a yeare, or longer time before. For by this meanes we shall not onely see our grosser and more apparent faults, but even our decay of fervour and religion, which creepeth upon us unawares, & so learne to blow the coales of zeale, and to stirre up the grace of God that is in us, that wee may (a) *strengthen the things which remaine and are ready to dye.* For which purpose the Ancients have beene accustomed

(a) Apoc. 3. 2.

med to use the time of Lent, as I have shewed in an [b] other place more fully.

(b) Treatise of Fasting. cap. 10. pag. 129. & 131.

CHAP. VI.

Of the benefits of this worke, or what good use it may serve a Christian for.

HAving hitherto in some measure declared the *nature* of Examinatiõ, with the *adjuncts* appertaining therto, I come now in the last place to consider the *benefits* that we may reape by it: the consideration whereof may animate us to *abound in this worke of the*

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the Lord, when woe ſhall *know that our labour is not in vaine in the Lord*. And for that purpoſe I have gathered & obſerved theſe uſes following.

Examination is a good means for *Repentance*.

I. It will bee a good meanes to fit and leade us to *repentance* and amendment: and that in two reſpects.

1. Reaſō.

1. Becauſe it will ſerve to *diſcover* unto us our ſinnes, and make us ſee our wretched and miſerable condition. For wee (ſuch is our frailtie and corruption) do daily, yea hourely commit many ſinnes, which through heedleſsnes our unſkilfulneſſe, or ſtrength of paſſion, or becauſe wee are intent

intent upon some other businesse, which then taketh up all our thoughts; we observe not, or discerne not for the present. But businesses ended, and the occasions and tentations passed, when we are more free both from distraction and passion; if then we take a time to bethink our selves and to recall all that is past; then our thoughts will bee our owne, and we shall in cold blood be able to see many things, which before went unespyed. Then for example, we shall be able to tell our owne soules, "Such a time I met with "a bon-companion, and "over-shot my selfe with

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"excesse of drink; & such
"a time I met with a
"wanton Minion, who
"inveigled mee with her
"lookes, and I was ensna-
"red with her love; and
"such a time I met with
"a crosse-neighbour, and
"my heart did rise a-
"gainst him at the very
"sight of him; and at such
"a time I met with some
"merry mates, and in our
"idle chat I disgraced
"my neighbour behinde
"his back; and such a
"time, when I was in
"praying or hearing, my
"heart was wandring a-
"bout the vanities of the
"world, or my selfe fell
"asleepe while God was
"admonishing mee of
"thing

" things belonging to my " ſoule: and many times " in one day I have ſinned " againſt God by unjuſt " dealing with my neigh- " bour, One I deceived " by a lye, and another by " unſound commodities, " and a third by counter- " feit and baſe money, & " a fourth by faire promi- " ſes and proteſtations, " which I never meant to " performe. And an hun- dred other ſuch ſinnes as theſe wee might diſcover in our ſelves within a ſhort time, if we did take accounts of our ſelves at convenient times. And if our ſinnes were once in this ſort ſet before our face, they would make us

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2. Reaſō. 2. Examination rightly performed, will bee a meanes to leade us to repentance, becauſe it will ſhew us with what patience and long-ſuffering God hath borne with us, and in what deſperate caſe our ſoules ſtood, but that GOD in mercie ſpared us beyond our deſerving. For it will appeare that he might have ſtricken us dead many a time, while we were provoking him by our ſinnes.

For

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For example, while wee were drunk, and could not speake a ready word, or while wee were satisfying our uncleane lusts in the Harlots bed; or while we were abusing Gods Name by profane oathes and execrations; or while wee were taking a bribe to pervert Justice; or while wee were telling a lye to undermine our neighbours: then and at such an instant God might have cut us off, and have drawne us to the Judgement with a harlot in our armes, or a blasphemous oathe in our mouths, or a bribe of oppression in our hands, or a murderous and malici-

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ous thought in our hearts. And if then God had taken us away, as he tooke away [a] *Elah* in his drunkennesse, and [b] *Belshazzer* in his profaneneſſe, and [c] *Herod* in his haughtines, and [d] *Zimri* and *Cosbi* in their uncleannes: Lord, "what might have be-"come of my poore "ſoule? Or, what could "I have expected, but to "have died in ſinne with-"out repentance, and to "have lived ever after in "torment without hope? "But he hath ſpared me, "and it is his mercy thus "by his patience to bring "me to repentance, that "I might be ſaved. Now what Chriſtian heart would

(a) 1 King. 16.9.
(b) Dan. 5. 2,3. &c. with ver. 30.
(c) Act. 12 21,22,23.
(d) Num. 25.6,7,8.

would not treble to think what great danger hee hath escaped; and would not melt into teares to remember what great mercy hee hath received? And what soule would not be mooved hereby to hasten his repentance, either that hee might prevent all such danger hereafter to himselfe, or that he might shew a thankfull heart to God, that hath spared him in such manner? Cap. 5.

And in such sort will Examination lead us to *repentance* & amendment, if we use it diligently and in due order. And that is the first use for which this worke doth serve.

Cap. 6. Examination a meanes to *prevent* sin. 1. Reaſō.

II. Secondly, it will be a good meanes to *prevent* future sinnes; and that in two respects also.

1. Because the finding out of our former errors, and the sinnes that bee past, will lay before our eyes our speciall infirmities, and will make vs see both the corruptions that cleave closeſt unto us, and the tentations that oftenest prevaile with us. For if the accounts be diligently made, one will finde, that hee is sooneſt overcome with pride; and another, that hee is oftenest taken with luſt; and another with vaine glory; and another with revengefull thoughts; and every

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every one with ſome-what, to which hee is inclined by nature or cuſtome, or to which hee is allured by ill company and daily tentations, or to which hee is forced by threatnings or feare of offending. And when once we ſee how we were miſ-led, and what it was that deceived or over-came us; wee ſhall hereby learne how to diſcover the dãger & how to arme our ſelves againſt the aſſault, and how to handle our weapons when occaſion ſhall require: and every former errour will make us more wiſe and more wary againſt the next onſet. For as among men

Cap. 8. hee that findeth himselfe to have beene deceived with faire words, will never trust that party any more, and as he that hath beene coozened by counterfeit wares, will learne by that errour to judge better of the like commodities for afterward: so in the case of our soules, a wise Christian, by every errour that hee hath committed and discovered, will learne more wisedome to prevent the like danger.

2. Reaso. 2. Examination will bee a meanes to *prevent* sin, because having humbled us with sorrow, it will make us afraid of the like smart, and resolute to

stand

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stand out against all tentations. For we usually say, that the *child* that hath beene once burned in the flame, will feare to come neare the fire any more: & so when by discussing our cōsciēce, we have learned to condemne our selves, as wretched Caitifes unworthy of any mercy, the smart of that wich is past, will make us afraid to come neere the like danger for ever after. Nor will any man bee so prone to offend, if hee know that once within 24 houres hee must come to correction, and be censured by the just sentence of his owne conscience. So St. *Chrysostom*, [a] *The soule*,

(a) *Anima hesternum verita Iudiciū, ne eandem rursus subeat sententiam, & to queatur et flagelletur, reddetur ad peccatum tardior.* Chrysost. in Ps. 4. Pag. 27. C.

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soule (saith he) being afraid of the sentence that passed on him the day before, will bee more slow to offend, lest hee do againe incurre the same censure, and bee lashed and beaten as before hee was. And St. Ambrose, [b] while we bewaile sins past, wee exclude sinnes to come: and the censuring of our evill doings, is a disciplining of us to innocency of life. And Seneca, bending himselfe against the vice of immoderate anger, for the moderating or rather abolishing of it, thinketh this worke of Examination, in which we passe censure upon our selves, will bee most effectuall. For, [c] Anger (saith he) will cease, and

(b) Dum dolemus admissa, admittenda excludimus, et fit quaedam de condemnatione culpae, disciplina animae. Ambros. tom. 4 de Poenit. lib. 2. cap. 10. pag. 423.

(c) Desinet ira, et erit moderatior, quae sciet sibi quotidie ad Iudicem esse veniendum. Seneca de Ira. lib. 3. cap. 36. p. 592.

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and become more coole, whē it knoweth it must come every day before a Iudge that will not spare it. And surely no man will either shame himselfe every day before God and his owne conscience, or judge and cōdemne himselfe for his misdoings, unlesse hee both meane to amend them, and finde some sweetnesse and comfort in the practice of this ungratefull worke. In regard whereof, I may truely say, (and that shall bee the clause of this point,) Either *examining* will make a man leave his *sinning*, or sinning will make him leave off examining.

III. Thirdly, the due per-

Cap. 6. Examination maketh us *indifferent* Judges betweene others and our selves.

performance of this worke, will make us more *indifferent* and more equall in judging of our neighbours and brethren. For if a man do not sift his soule, and discover his own corruption, selfe-love and pride, bred in mans nature ever since *Adams* fall, will make him to over-weene himselfe, and under-value others. And this is the chiefe reason why men are so favourable towards their own faults, & so peremptory against other mens. But if men by sifting their soules, have discovered their sinnes, the sense of their owne wants, will make them more pitifull towards

towards others : as St. *Paul* implyeth, when hee exhorteth men to meeknesse towards other men from this consideration, because [a] *themselves were sometimes unwise, disobedient, &c.* and for this, [b] *Lest themselves also be tempted.* And where St. *Paul* saith of himselfe, [c] that *hee was chiefe of sinners*, S. *Bernard* noteth [d] that hee spake *this not falsly out of rashnesse and temerity, but feelingly, and out of the sense* and *esteeme* that hee had of his sinnes. *For hee that by examining himselfe, doth throughly understand himselfe, thinketh no mans sinne to bee equall to his owne, which he knoweth*

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(a) Tit. 3. 2. 3.
(b) Gal. 6. 1
(c) 1 Tim. 1. 15
(d) *Neq; hoc dicebat Paulus mentiendi præcipitatione, sed æstimandi affectione. Qui enim perfecte examinando seipsum intelligit, suo peccato nullius peccatum pacesse existimat, quod non sicut suum intelligit.* Bern. de vit. solitar. ad fratres de Monte Dei. pag. 1020. 1.

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eth not so well as his owne. And therefore if men would carefully performe this worke in examining themselves, they would not rashly condemne others without cause.

Examination *comforteth* against despaire.

IIII. This daily reckoning with our selves, will bee a meanes to strengthen us against *despaire*, and to comfort us in a time of *tentation* and feare. For if the Devill shall present our sinnes before our face, and aggravate them, that hee may drive us to despaire; then our former practice of this duty will bee a help to support us two wayes.

1. Because by often reckoning

reckoning with our soules, wee have gotten the true knowledge of our states; wee have found our sins, both which they be, and of what quality they are, and therefore wee shall not so easily be deceived by Satan, if he presse them beyond their pitch and aggravate them beyond their condition, as in times of distresse hee usually doth. Cap. 6.

2. Because by this daily reckoning and judgeing of our selves, we have made all even betweene God and our soules. For having confessed our sins, and censured our selves, and fled to God for forgiveneſſe, wee have his pro-

Cap. 6. promise of remission and pardon. And then whatsoever our sinnes bee (as certainely they are both the fewer and the lesser for the performance of this worke, but whatsoever they bee) wee know they cannot hurt us, because God hath forgiven them. And these things will be unto us matter of great comfort in a time of conflict and distresse; at which time a little peace of cõscience will be worth all the world. For whereas men that have lived securely, without casting up their accounts, are in times of tentation overwhelmed with horrour, being neither able to give comfort

comfort to themselves, nor to receive it from others: hee that hath used a daily reckoning with his soule, will be mooved at the sight of his sinnes, rather to blesse God for his mercy, because hee hath pardoned them, than to despaire of his mercy, for feare that he will not pardon them.

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V. Fiftly and lastly, our judging of our selves in this sort will bee a meanes to prevent *Gods* heavier *Iudgement* afterward. For God will have our sinnes to bee discovered one way or other, and will have us to be convicted and judged for them; and if our selves do [a] bolt them

Examination is a meanes to prevent Gods *Iudgements.*

(a) Pro. 28. 13. Psal. 32. 5. 1 Cor. 11. 31. 1 Iohn. 1. 9

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them out, and produce them, he will cover them; and if we accuse and condemne our selves, he will absolve and acquit us, and if we punish our offences, hee will forgive them. Whereupon St. *Chrysostom* concludeth, that [a] *if a man do diligently every day performe this worke of examination, hee may stand with cõfort before the dreadfull Barre* of the great Judge. But if wee neglect this duty, and slubber it over without care, hee will take it into his owne hands and will performe it to the purpose; he [b] *will search Jerusalem with candles*; and he [c] *will reprove the ungodly, and*

(a) *Lectum atque quietem petituri, hoc judicium in eas: idoneum enim ad hanc rem hoc tempus est, &c. Id si quotidie diligenter facies, terribilis futuri Judicis Tribunal latus assistes.* Chrysost. Hom 44. in. Matth. pag. 398. B

(b) Zeph. 1. 12.

(c) Ps. 50. 21.

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and set his sinnes in order before his eyes: and he will bring every worke into Iudgement, whether it bee good or evill: and nothing shall goe for nought, that hath beene done against his Law. For, [*aut homine puniente, aut Deo judicante plectentur;*] they must be punished either by our owne censure, or by the sentence of God, who is the great Judge of all the world. And in this sort our reckoning with our selves will prevent Gods judging of us at the last day.

(a) Eccl. 12 vlt.

These and such like be the benefits which wee may reape by this exercise.

Out

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Out of the consideration of all which, I think I may justly apply to this worke of Examination, that which *Moses* spake of Gods Word delivered to the Israelits; (a) *It is no vaine thing concerning us, because it is our life, and through this thing wee may prolong our dayes* in a blessed and happy state for evermore. And this bare consideration is argument enough, both to commend the necessity of the worke, and to command our diligence and care for the practice of it. But yet to set a little more edge upon our affections, wee may hence deduce foure considera-

(a) Deut. 32.47.

tions

tions applicable to our practice and ſtate of life.

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1. We may hereby ſee what the cauſe is, why moſt of us, notwithſtanding our hearing and reading, & praying, & communicating, yet do rather *decay* then *thrive* in grace. For though I will not deny, but this defect may be aſcribed to ſome other cauſes alſo; yet ſeeing Examination is ſo uſefull for *repentance*, and ſo powerfull for *amendment* and reformatiou, the neglect of this muſt needes breed a great defect of grace: even as the abſence of the Sunne which is the fountaine of heate, maketh way for froſt and cold weather.

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weather. Nor is it any marvell that *negligence* in accounting, produceth such decay in our soules, for even the like negligence in taking of accounts in our trades, doth breed an evident decay in our worldly estates. For if wee should passe dayes and weekes and moneths without accounting our receipts and expences, every cunning Chapman abroad would over-reach us, and every false servant at home might robbe us, while we thought on no harme, nor perceive how, or wherein we were wronged. Now there is no Chapman so crafty to deceive, as the Devill is,

nor

nor any servant so false to his master, as our owne hearts are to us; & therefore if we passe dayes and weeks and moneths, yea and yeares too, without examining our consciences, and calling our hearts to account, as most of us doe; it is no marvell if we decay in goodnesse every day, till at length wee prove Bankrupts. Nay rather it were a wonder if we should long subsist, without being utterly undone. Cease then to marvell that there is so little conscience in the world, so long as wee know that there is no more examining of the conscience among men. Cap. 6.

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2. Wee may obserue here a reason why God doth many times lay *crosses* upon us; and though we pray and fast and call for mercy, yet finde not that ease nor that deliverance which wee expect. For if Examination be so effectuall for removing of Gods Judgements, as hath beene shewed; then certainely if Gods anger doe continue upon us, and *his hand be stretched out still*, it is an evident signe that wee have not judged our selves, nor *erected a Tribunall* for the conscience within us, as in duty & in wisedome we should have done. Thus the Prophet threatneth the Jewes with

with Judgements, because *no man repented him of his wickednesse, saying, What have I done?* implying, that as pardon cannot be expected without repentance, so repentance cannot bee hoped for without examination and questioning with our soules. And therefore we needs not marvell that Gods Judgements are cõtinued upon us, seeing we never take care to passe Judgement upon our selves. Cap. 6.

3. We may hereby see how it commeth to passe that many men have grosse and conspicuous faults, which themselves discerne not, though e-

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every child abroad can point at them and display them. For if Examination bee so good a meanes to represent our sinnes, as in a glasse, unto us, then they which see not their open sinnes, are not accustomed to make use of this meanes. And therefore, as when wee see a man come abroad with some notable deformitie about his face, wee may conclude that that man hath not lately looked himselfe in his glasse: so if wee see a man blinde in judging of his owne sinnes, which are to others as conspicuous as the spots in a mans face, wee may build upon it, that man doth

doth not use to look him-selfe in the glasse of his conscience, and by Examination to take a view what his deformities are. Cap. 6.

4. Wee may hence gather matter of *encouragement*, to breake thorow all difficulties, and to shake off our wonted drowsinesse, that wee may with alacritie and perseverance goe through with this worke. For if Examination bee so necessary for *repentance* and reformation: and so effectuall to breed us comfort in our greatest agonie, and to avert Gods *Iudgements* for our sinnes: then every wise man will conclude, that this is a worke as

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necessary as his daily food. For say that a man cared not for grace and amendment, (which were a most desperate and graceleſſe reſolution, yet say a man cared not for theſe:) is there any man living, that would not be glad of ſome comfort when he lyeth a dying, or would not labour to bee freed from the plagues that God powreth upon unrepentant ſinners? Let us then but ſeriouſly minde theſe gracious effects of a ſtrict accounting with our ſoules, and I hope we ſhall not prove ſo graceleſſe, as to refuſe our owne mercy, and wilfully to caſt away thoſe

precious

precious soules, which Christ hath purchased at so deare a rate. I beseech then every Christian, that either desireth heaven, or feareth hell, that if hee have beene negligent in that duty heretofore, hee now at length begin a due and serious performance of it; and even double his future care, that he may redeeme his former negligence: remembring withall, if still he goe on notwithstanding all admonitions, that *Sextius* & *Seneca* and *Plato* and *Pythagoras*, heathen men, that were woont to examine themselves every day, will rise up in Judgement against slothfull

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should pierce the heart of any Christian: and therefore have I touched them, that wee may be at last inwardly touched with a feeling of our own want; and may desire of God that he will open our eyes, that wee may see what is behoofefull for us; and enflame our hearts, that wee may follow after it.

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FINIS.

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*Pag.*4.*l*6.at is *r.* that is 12. *marg.* 1 Cor. 33, 34. *r.* 1 Cor.7. 33,34. 20. *in marg.* 1 Cor. 33, 34. *read* 1 Cor.7. 33,34. 63 *l.*18. drust *r* durst 78.*l*16. water furrowers *r* water-furrows 122. *l*20.troubles, *r* troubles. 123.saying. This *r* saying; This 174. *l*18.is it not *r* Is it not 202.10.Spiret *r* spirit 209.*l*10.an in *r* as in 236. in *marg.* lit(*a*)and 12,42.*r* and 12.42. 237.in *marg. Christide* r *Christi de* 245. *l.*6.*Hatter* r *Hutter* ibid.*in marg Calviniano:* r.*Calvinianorum* 256. *l* 1. thld *r* third 282.*vanitatum. mundi* r *vanitatum mundi:* 299. reprobates alwaies *r* reprobates, alwaies 302.*in marg in vita.Pyth.*r *in vita Pythag.*310.*mar ligat. dolor excruciat:* r *ligat; dolor excruciat.* 319. *marg.* πρδαυτῆς πρὸ ἀυτης *ibid.* βελτίωσιν Basil de Abdicatione rerum. in fine, *pag.* 246. 342.*l*9. ous *r* our 377. *l*13.reserred *r* referred 379.*l*15.whith *r* which 392. *l*9 unperfect.that *r.* unperfect,that 401. *l.*3.worke,Notwithstanding *r.* work. Notwithstanding 405.*mar.*d.*quotidianm* r. *quotidianas* 410. ἀνατα ύσεως ἀναπαύσεως 413. *l* 5. It it *r* It is 415. *l* 15. is was *r* it was 432. *l* 8. that *r* that 435 *l* 3. befor a Iudge *r* before a Iudge.

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